The Churchman.

SATURDAY, MARCH 15, 1879.

WHAT are we to think of the possibilities of a Church whose priests can, deliberately and formally, propose a public lottery for the raising of money to pay their bishop's debts? We should think that one lottery would have been enough for the Roman Catholics of Cincinnati. They invested their money and lost; and now, forsooth, their spiritual guides come forward and instruct them that they may restore themselves by jumping into the bramble-bush again. Will the absurdities of Mother Goose never have an end? We do not care to quote Scripture against the priests and their lottery scheme; it would be almost sacrilegious to mention the two in the same breath. But we do wish that the American people would wake up to facts, and quote their own and their fathers' common-sense against all such travesties upon religion as this Cincinnati lottery. All honor to the good people of that city who had the courage, in public meeting, to protest against any action on the part of the legislature of Ohio legalizing, or in any way countenancing, the proposed scheme.

NOW that those plans for tenement-houses which have drawn the prize are considered only a partial success, it is to be hoped another prize will be offered under circumstances in which the competitors will have a chance to work out their ideas. There will be room enough for buildings of any size soever as soon as they are found to be a paying investment. Landlords, as a rule, may care little about the health and happiness of their tenants, but they understand the bearing of this matter on prompt payments. It was seen from the first that the competitors were required to work under almost fatal restrictions; but why limit them any more than in drawing plans for a hotel? The question is whether they can submit a plan which will answer to all sanitary requirements and realize on the money invested. There are acres of houses in New York which their owners are ready to tear down if it will pay to cover the land with something better. The tenement-house problem can certainly be solved if the competitors are allowed sufficient room to work unfettered, and have a sufficient motive for doing so.

THE most disgusting feature about the Chinese agitation was that political considerations lay at the bottom of it. A treaty was to be broken and these people excluded from our shores because the case had a bearing on the next presidential election! As to the Chinese themselves, what is to be feared from a class of persons of whom only 270,000 have emigrated to this country since the discovery of gold, whereas, since 1848, European emigration has amounted to 8,200,000, or one sixth of our population? Emigration from other sources in a single year has been nearly twice as great as that of all the Chinese who ever came to this country. The number in the United States at present is 135,000, or one to every three hundred and seventy-three of our population. If we cannot stand that, we must be singularly weak and corruptible, or the Chinese depraved beyond the worst accusation of their enemies. It is no thanks to the politicians that a measure has been stayed which was calculated grievously to affect our reputation, to say nothing of our growing commercial relations with the most populous nation in the world.

IN this era of changes and chances, we venture to put in a plea for the time-honored Tables of Lessons, with which the older generation of men among us are familiar, and which have not yet ceased to be familiar to the younger.

A clergyman once remarked, after Evening Prayer, one day in Lent, "I do wish we could have a new set of Lessons for Lent." It was not said or meant irreverently. But up spoke a lad who heard the remark: "I don't think so, dominie; I think it just the thing to travel through the wilderness with the Israelites during Lent." That was said courageously, and with a sound philosophy. And the result is, that although we have a new set of lessons, that clergyman has never used them. Every Lent he travels through the wilderness with the Israelites. In their trials and sufferings he finds many a comfort for his own; in their sins and murmurings and disputings he finds warning; in the giving of the details of the Law he finds a profound system of ethics and justice. If he is searching for texts, here are multitudes of them, introducing him to the study, not of merely national peculiarities, but of everlasting principles.

ISM—ism—ism! In the year 2500 some historian will be impelled to say: "As the third and fourth centuries formed a notable era of heresy, the thirteenth one of Christian chivalry, and the fourteenth one of dreary superstition, so the nineteenth was the era of isms. People were running to and fro, every one had a doctrine, countless Towers of Babel were scattered about upon the earth's surface, and each particular man—or a little knot of men, whom some individual was strong enough to influence, lead, and control—had his or its peculiar way of leading life to its conclusion. *Ism* was the termination of a class of words unknown to the Gospel, unknown in the Old Testament, unheard-of until that unhappy, boastful age."

Of all the isms, what so awful as this Russian *Nihilism!* It is a ghastly spectacle which the telegraph brings us in the words: "It is said that two of Professor Botkine's assistants are leading Nihilists. The day before the bulletin was issued concerning the sick in St. Petersburg, they went about declaring exultingly that Professor Botkine had a case of the plague in his hospital."

When religion, when Christianity, is supposed to sanction exultation over human misery and the prospect of widespread calamity, it is time for men to look well to the foundations of their faith.

WHETHER the Chinese are to "go," or are to come to our country in greater and still greater numbers, until that "overwhelming tide" of which the politicians speak so eloquently—or at least so earnestly—shall have covered the land from the Golden Gate to the Bay of Fundy, one thing is very manifest, viz., here is a gage of battle between Christianity and heathenism. And it behoves the Church to give the matter its ripest, broadest, most practical, and most spiritual thought. It is in no sense a question of party. No changes in the rubrics or canons are necessary; no lengthy discussions about words. Here is a practical difficulty at our doors.

Now, it has been the fashion to send missionaries to heathen lands, and to find fault with those missionaries for not at once, and at the cheapest possible price, converting the people of those lands. Among the countries chiefly sought has been that of our "moon-eyed" fellow-creature, Wah. And now, behold, Wah has, unknowingly, taken the matter into his own hands. *He has come to us.*

But this is not all. He is going back again to his own country, not per force, but in the way of business. And at the firesides of his parents and cousins he is going to tell what sort of country "Melika" is, what we "Melikans" eat and drink, how we sleep and clothe ourselves, and, above all, whom and how we worship. Depend upon it, that bright, clear brain will not comprehend merely how to mine and cook and make cigars. The Chinaman will be quick to distinguish between the One only true God and the poor little images he has worshipped in his ignorance.

This question, then, is not for the politicians and makers of commercia treaties only, but for Christians. It used to be considered quite a witty thing to say, "Here are five dollars: one cent for the conversion of the heathen, and four dol-

lars and ninety-nine cents for a bill of exchange." The tables are turned. We may now expend the greater sum upon the direct work of conversion and the lesser upon the incidentals. The "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia" took back with them to their countries, after the Pentecostal feast, the news, the "good news," of Christ and His salvation.

The ways of God are not as man's ways. Perhaps this is His way of bringing that great multitude of men to a knowledge of Him. If so, let us be on the watch.

LEO XIII. AND FATHER NEWMAN.

Whether or not Father Newman accepts the offer of being made a cardinal at the hands of Leo XIII., the proffered honor is alike creditable to the pope and due to this distinguished ecclesiastic. Of course there is some reason why, for thirty-three years, the Roman Church has been willing to leave this remarkable man in that obscurity in which, however, he was far more conspicuous than many another man on whom it has hastened to confer a cardinal's hat. That there must have been a large number of English Roman Catholics, at least, who did not like to see the famous author of the "Apologia" so passed by is evident from the resolutions passed at a meeting of the Catholic Union at Willis's Rooms, in which they equally congratulate the pope and Father Newman. It must have been galling to their pride, to say nothing of their sense of justice, that their Church did not appreciate a man in whom, according to Mr. Gladstone, the English Church sustained the greatest loss since the Reformation. It certainly indicates a difference in popes, not to say a change of policy, that Father Newman was neglected throughout the long pontificate of Pius IX., while he is honored by his successor within a year of accession. At the time of his conversion Father Newman was at the prime of life, and enjoying the highest distinction as a theologian and writer. No Englishman, and certainly no English convert to the Roman Catholic faith, ever stood higher in the general esteem and confidence. In being made a cardinal then he might have conferred an equal honor on the Church and done it a signal service. But the difference between Pius IX. and Leo XIII. is, that the one did not wish to make him a cardinal at fifty, or at any other age, while the other would do so when he is well-nigh advanced to eighty, only regretting, probaby, that he could not have done so sooner.

The truth is that Father Newman, with all his piety and sincerity as well as great abilities, was not enough of a Romanist for Pius IX. "Padre Newman; bah!" he is said to have exclaimed on one occasion. "Liberal Catholics," speaking of Montalembert and other Liberal Catholics, "are only half Catholics," he remarked on another. Father Newman's conversion had been too slow and deliberate, and he did not fling himself with sufficient unreserve into the arms of that Church. Pius IX. would probably ask why Father Newman could become a convert to Rome, when he could say in his "Apologia": "I have to the utmost of my power tried to keep persons from Rome." It did not exactly satisfy him, doubtless, to hear him saying, "At present I fear, as far as I can analyze my own convictions, I consider the Roman Catholic communion to be the Church of the Apostles, and that what grace is among us—which through God's mercy is not a little—is extraordinary, and from the overflowings of His dispensation." Why was it necessary and in order to analyze his convictions so carefully? Why not *know*, as the majority of converts do, that the Roman Catholic communion is the Church of the Apostles, and that there is no grace outside of it? If Father Newman had gone over to the Roman Church at a bound, so to speak, and then stood over against the English communion, like Shimei, casting dirt, there can be no doubt but he would have been made a cardinal long ago. But he has been weighing the matter so long, and then writes an "apology." Pius IX. might well ask whether a man who could say "the idea of the blessed virgin was, as it were, magnified in the Church of Rome," might not presume it might be magnified beyond reason in the Immaculate Conception; and whether he who is not sure but that "the Roman additions to the primitive creed may not be developments arising out of a keen and vivid realizing of the Divine *depositum* of faith" might not think it entirely too "keen and vivid" when developed into the doctrine of Papal Infallibility. In other words, Pius IX. is not exactly sure of the man, notwithstanding he has joined the Roman Communion, because he conceived it a mortal sin in him *not* to join it. However he could say concerning his relations to an English bishop, "I loved to act in the sight of my bishop as if I was, as it were, in the sight of God"—"my bishop was my pope," the question still remained whether he had sufficiently stripped himself of his reason and convictions when bowing to the Pope of Rome. He might have "no difficulty in believing in transubstantiation as soon as he believed that the Catholic Roman Church was the oracle of God"; but he had long been weighing this, and might he have no difficulty, even though brought to believe it, about the matter of Papal Infallibility? It would be curious to know also what thoughts have been revolving in Father Newman's mind through all these years of strange developments in that communion to which he owes nothing in the way of honor or reputation, and which has done more to sacrifice than to advance him. At last, however, the Church is ready to do tardy justice to one of her most distinguished members, because Leo XIII. is evidently not so timorous and exacting, if not so available, as his predecessor. There is doubtless a plenty of persons in and around the Vatican who are ready to exclaim, "Padre Newman; bah!" but it is possible that for the very reason that Pius IX. would not make him a cardinal, Leo XIII. thinks he deserves so great an honor.

FALLACIES AND FALSITIES.

In a late reply to Dr. Littledale, the Rev. Father Ryder uses some arguments and makes some statements which curiously illustrate present Romish methods of reasoning and modes of dealing with history. Some of his positions we purpose to examine; though in considering them we shall vary somewhat the order in which they are presented.

First, we are told, in proof of the doctrine of the Immaculate Conception, that "the general statement that all are born in sin is the statement of a general rule, which is no more an explicit denial of all exception—of all intervention of another dispensation—than a law of nature precludes the possiblity of a miracle, or than the general proposition that men's lives on earth are closed by death precludes the case of Enoch and Elias." The argument, of course, is that as the cases cited are exceptions to general rules, so that of the Virgin Mary may be also.

This mode of reasoning is not—and in all probability would not be claimed as—original with Father Ryder. It may be found in chapter vii. of Cardinal Lambruschini's treatise on the Immaculate Conception, as well as elsewhere.

Its fallacy is easily shown. Whenever a general law has been plainly assumed or explicitly stated in Holy Scripture, then any alleged exception to such a law must, before it can challenge acceptance, be shown to be explicitly stated in Scripture also. We find this precisely done in the cases of the miracles of Enoch and of Elijah. We are distinctly told that the miracles *were* wrought, and that Enoch and Elijah *were* translated. On the other hand, we are *not* told that the Virgin Mary was conceived without sin. By what possibility, then, can any man reason from the former cases to the latter? There is no such parity of conditions as can warrant an argument *á pari*, and in the last analysis we reach pyrrhonism pure and simple.

It is a general law of God that a child must have a human father as well as a human mother. Our blessed Lord is an exception to this law, and therefore—so Lambruschini argues—the Virgin Mary may be an exception to the general law that "all are born in sin." The question, however, is not what may be, but what is. Now, in the case of our Lord the exception is distinctly asserted in Scripture; in the other case it is not, so that the argument would shape itself in this fashion: Any general rule or law may have exceptions. Our Lord *is* declared in Holy Scripture to be an exception to one general law. That exception, therefore, we believe. The Virgin Mary *is not* declared in Holy Scripture to be an exception to another general law, therefore—what?

The fallacy obviously consists in the claim that because an exception to a general law must be admitted when certain conditions *do* exist, therefore another exception to such a law is to be admitted when the certain conditions *do not* exist.

Probably, however—and this is the second position to be considered—Father Ryder would say that he does present to us something which is tantamount to, and can take the place of, a direct assertion of Holy Scripture. He goes on to say, in words which immediately follow those quoted above, "Certainly the whole mind of the Church, teaching and taught, had from the earliest times been impressed with the sentiment that no sin of any sort had ever touched the mother of Him who was by nature sinless.

If we are in error in supposing the writer's view to be that "the mind of the whole Church," etc., furnishes that distinct evidence which Scripture in its silence *does not* furnish, and so supplies the needed proof that the Virgin Mary was an exception to the general law which Scripture *does* state, we ask pardon for our mistake. If we are not in error, then immediately two questions meet us:

1. Granting, for argument's sake, that "the whole mind of the Church" was "from the earliest times impressed," as our writer claims it to have been, would that impression form a sufficient ground, in the absence of any declaration of the written Word, for excepting the Virgin Mary from the general law that "all are conceived in sin"; for asserting the exception as a fact, and for making it an article of the Faith?

2. Is it historically true that the "whole mind of the Church" has, "from the earliest times," been impressed, as our writer assumes it to have been?

As to the first question, were it not definitely asserted in Holy Scripture that Enoch "was translated," and that Elijah "went up by a whirlwind into heaven," would any impression on "the whole mind of the Church" make up for the absence of such definite assertion? Were it merely said in Holy Scripture that Christ should be, or was, "born of a woman," it not being foretold or stated that His mother was to be, or was, a virgin, would any impression on "the whole mind of the Church" warrant the assertion of His birth from a virgin as a fact, or the incorporation of the asserted fact into the Creed? It is possible that an Ultramontane would answer these queries in the affirmative. But nobody else would. He might assume the existence of an "unwritten tradition" touching our Lord's birth, of coördinate authority with the written Word, and "preserved by a continuous succession in the Catholic Church." In that case he must, before the matter could be further argued, establish an affirmative answer to the second question asked above. He might assume, on the other hand, that the pope, speaking cathedrally, might make something neither declared by Scripture nor impressed on the whole mind of the Church first a fact and then a dogma. In that case he would avoid answering the second question asked above, but he would also put himself outside the doctrine of the Catholic Church.

An appeal to the creeds will sustain neither of these possible Ultramontane positions, while it will sustain abundantly the view taken in opposition to them. Those creeds contain only facts, which "may be proved by most certain warrants of Holy Scripture." There is nothing in them, whether of fact or dogma, that rests on any impression on "the whole mind of the Church" apart from, and making good omissions of, the Word of God. Such asserted facts and dogmas were first added to the creeds in 1565, at the close of the Council of Trent. And even then Scripture was claimed for them, as it is sometimes even yet.

As to the second question, it is essentially an appeal to history. But in making the appeal the words of the writer must be carefully weighed. His claim is that the "whole mind of the Church, *from the earliest times*, had been impressed" with the sentiment "that no sin had ever touched the Virgin Mary." Now, one would naturally suppose this assertion to mean that the *im*pression spoken of had found *ex*pression in words "from the earliest times." But if our readers will look carefully at the whole sentence, they will see that it does not necessarily mean anything of the sort. It is astutely framed, so as absolutely to exclude any such meaning. Indeed, it seems to matter little to those ultramontane "masters of fence" whether there is utterance or silence in the earliest, or any other, ages. If there are utterances, it is very well; if there is silence, it is very well also.

Let the sentence under consideration be read in the light thrown upon it by the following passage from Lambruschini: "Now, we are free to confess *the first two ages of the Church are entirely silent on the point* of which we treat. But that silence, very far from invalidating our doctrine, proves, on the contrary, that it was then professed and universally adopted (!) During those two centuries Mary was venerated by all with a peculiar devotion, and regarded as highly privileged by reason of her sublime quality of mother of God, and that she never had an equal in plenitude of grace. *If her exemption from original sin had been only called in question by some doctor, assuredly others would have taken up the defence*, and the writings of those two centuries would present some indication of the fact; but there is neither trace nor record of any such discussion; *therefore*, the silence of the first two ages of the Church is *rather favorable* to the belief in the Immaculate Conception, *as it leaves room to suppose it.*"

We assure our readers that this specimen of reasoning is a genuine extract from a theological treatise of a Roman cardinal. It may be found in the eighteenth chapter of his work; and a more extraordinary feat in dialectics it would be difficult to find or even imagine. But, surely, a man of ordinary common-sense does not need the aid of logic to discover the folly or the baseness, whichever it may be, of such a patent fallacy. Strepsiades would have found the very teacher he was seeking in Cardinal Lambruschini.

The cardinal, however, speaks of the entire silence of the first two ages of the Church. In one sense this is true; in another it is not. It is true, emphatically true, that for many a long century—and not for two only—no doctor or father of the Church asserted that the virgin was any exception to the rule that all are "conceived in sin." But it is equally true that in all those ages our Lord is so stated to be the *sole* exception to the rule as to leave no room for making His virgin mother a second exception. Nor is this all. Some fathers spoke in a way for which Dr. Newman has felt himself compelled to apologize; and of which—strange as it may seem—Dr. Pusey has said [Letter I. to Dr. Newman, p. 410]: "I have not spoken as those fathers spoke for whom you *apologize* and whose language you *explain. I could neither use it nor cite it, and I marvel that they used it.*"

But, thirdly, any general statement depends on details. Here, then, is the place to quote what Father Ryder gives us instead, or in the way of details: "The only explicit contradictions of that doctrine [the Immaculate Conception] I ever came across are the well-known passage from St. Thomas, together with *sundry other mediaeval authorities. There is no explicit patristic denial of it.*" The italics are our own.

1. There is no explicit patristic denial. What, then, is the teaching of Irenaeus? He says: "With Him [our Lord] is nothing incomplete or out of due season, just as with the Father there is nothing incongruous. For all these things were foreknown by the Father; but the Son works them out at the proper time, in perfect order and sequence. This was the reason why, when Mary was hastening the wonderful sign of the wine, and wishing to partake before the time of the cup of symbolic significance, the Lord, *repelling her untimely haste* [*repellens ejus intempestriam festinationem*], said, 'Woman, what have I to do with thee?'" (Iren. adv. Haer., III., xvi. 7.) What does Athanasius mean when he says, speaking of this same miracle, "He *rebuked* His mother [ἐπέπληττε], saying, 'My hour is not yet come'"? (Against the Arians, Orat. III. 41.) What does Chrysostom mean in the following passage: "When she [the Virgin Mary] heard that John had come on His [our Lord's] account, and that he had borne such witness to Him as he did, and that He had disciples, after that she took confidence and called Him, and said when they wanted wine, 'They have no wine.' For she desired both to do them a favor, and, *through her Son, to render herself more conspicuous;* perhaps, too, she had some human feelings, like His brethren, when they said, 'Show thyself to the world,' desiring to gain credit from His miracles. Therefore He answered more vehemently [σφοδρότερον], saying, 'Woman, what have I to do with thee? Mine hour is not yet come.'

"To prove that He greatly respected His mother, hear Luke relate how He was 'subject to' His parents, and our own envangelists declare how He had forethought for her at the very season of the crucifixon. For where parents cause no impediment or hindrance in things belonging to God, it is our bounden duty to give way to them, and there is great danger in not doing so; *but when they require anything unseasonably, and cause hindrance in any spiritual matter*, it is unsafe to obey. And therefore He answered thus in this place, and again elsewhere, 'Who is My mother, and who are My brethren?' because they did not yet think rightly of Him; and she, *because she had borne Him*, claimed, according to the custom of other mothers, *to direct Him in all things*, when she ought to have reverenced and worshipped Him. This, then, was the reason why He answered as He did on that occasion. For consider what a thing it was, that when all the people, high and low, were standing around Him, when the multitude was intent on hearing Him, and His doctrine had begun to be set forth, she should come into the midst, and take Him away from the work of exhortation, and converse with Him apart; and not even

endure to come within, but draw Him outside merely to herself. This is why He said, 'Who is My mother and My brethren?' not to insult her who had borne Him (away with the thought!), but to procure her the greatest benefit, and not to let her think meanly of Him. For if He cared for others, and used every means to implant in them a becoming opinion of Himself, much more would He do so in the case of His mother. And since it was probable that if these words had been addressed to her by her Son, she would not readily have chosen even then to be convinced, but would in all cases have claimed the superiority as being His mother; therefore He replied as He did to them who spake to Him, otherwise He could not have led up her thoughts from His present lowliness to His future exaltation, had she expected that she would always be honored by Him as by a son, and not that He should come as her Master."

These passages abundantly warrant the well-put comment of Dean Alford: "The Romish expositors mostly endeavor to divest the answer of any aspect of rebuke, and maintain that it was so uttered for *our sakes* alone, to teach us that He did not perform His miracles from regard to human affinity, but solely from love and His object of manifesting His glory. So Maldonatus. And this is true; but first among those to be taught this was *she herself, who had tempted Him to work a miracle from that regard.*"

Up to this time there was, then, not only no assertion of the freedom of the virgin from original sin, but there was the assertion of those three illustrious doctors that, in consequence of that infection, the virgin, in one case at least, offended, and was reproved for the offence. All the above, and a good deal more that might have been cited, presents a commentary on the striking words of Athanasius, "Mary is our sister, for we are all from Adam" (Letter to Epictetus, 7).

(*To be continued.*)

THE CHEYENNES.

The name of "Cheyenne," like that of "Modoc," is the representative to many persons of all that is savage and cruel. There is nothing which soothes conscience like the abuse of those whom we have wronged. The Modoc chief who killed brave General Canby had his own kindred murdered under a flag of truce—he had one of his aged women burned to death and another brutally violated by white men.

The Cheyennes were among the most friendly of the Indians of the plains. They were a brave, noble type of red men. After gold was discovered in California the United States made a treaty for the right of way across the Indian country, in which the Cheyennes joined. For this right the government agreed to pay $50,000 annually. No white man was to settle on the Indians' land. This treaty was faithfully observed by the Indians. Emigrants crossed the plains in safety, singly, in companies, in ox-trains, and on foot. Gold was discovered in Colorado; the whites flocked to the new El Dorado. The rights of the Indians were forgotten. Cities were laid out and lots sold by the foot-front upon unceded Indian lands. The press of immigration drove the buffalo and the Indian south. In some way the annuity payment ceased. The Indians were sad and depressed, but they kept the peace. Black Kettle, their head chief, was our friend. He knew the power of the whites and dreaded war. A white man made complaint to a United States officer that the Indians had stolen his horses. The officer did not know the man. He did not know that he owned any horses. He fitted out an expedition to seize the horses because it was the thing usually done. They found Indians. The Indians declared that the horses were their own. They said: "You can see that these are not American horses: they are Indian ponies." The horses were seized, a fight ensued, and some Indians were killed.

The old men with Black Kettle, their head chief, tried to avert the possibility of war, and asked Major Larned to go with them to see the Governor of Colorado and make a strong peace. The Governor of Colorado refused to treat with the Cheyennes, because it would be acknowledging that the United States were whipped. He had enlisted troops to kill Indians, and Indians they were going to kill. Col. A. G. Boone told me that he had never seen so sad a body of Indians as these men on their way home. He tried to comfort them. He offered to make them a feast. They said: "My friend, you have a good heart, but our hearts are too sick to eat." The Indians asked Major Larned that they might move their village nearer to their fort for protection, and also that he might know that they kept the peace. Major Larned was removed and Major Anthony took his place. One day a body of troops were seen crossing the prairie. Black Kettle took a United States flag in his hands and his two brothers white flags, and hoisted them as a sign of friendship. White Antelope, one of these brothers, had just returned from an errand of mercy. He had gone, at Black Kettle's request, one hundred miles to warn the mail-coach that the Kiowas were on the warpath. They were fired upon by the troops, and the brothers were both killed. Black Kettle went to his tepi, where there were three white men in United States uniform, and said to them: "I believe you are spies; it shall never be said that a man ate Black Kettle's bread and came to harm in his tent. Go to your people before the fight begins." He gathered his little band and fought so bravely that he saved a part of his people. Between two hundred and three hundred men, women, and children were butchered. Babes were scalped in their mothers' arms, women with child were ripped open and their unborn children taken from their mothers' wombs, and the scalps of babies taken as trophies of victory. Scenes took place that day which were so horrible that the imagination cannot conceive of such barbarity. The testimony taken by Senator Doolittle's commission was so horrible that no one believed it. Another commission was sent out composed of Generals Sherman, Augur, Terry, and others. They found the facts were horribly true. This testimony was not published. They said that "this awful butchery would have disgraced any tribe in the interior of Africa." Thus ends the first chapter of our dealing with the Cheyennes. Black Kettle, who loved his people with blind devotion, who knew the power of the whites and dreaded the certain doom of an Indian war, still pleaded for peace. For this he was near being deposed of his chieftainship by the Indians. Did congress make any restitution for this horrible crime against these Indians! Were any of the brutal murderers punished?

I pass over five years. It was, I think, on the 22d or 23d day of November, 1868, that Black Kettle, whose people were camped on the Wischita, came to see the commandant of the nearest post. Owing to great delay in bringing Indian supplies that year (on account of freshets) the Indians were out on a hunt. Black Kettle told the commandant that he was afraid of trouble, and that he desired protection for himself and people. The officer replied that the only one who could make a treaty of peace was the great war chief Sheridan. The report of that interview shows that Black Kettle was anxious for peace, that he left the post depressed and sick at heart to return to the camp of his people on the Wischita. Four days after this that Indian village was surrounded by United States troops, and although the Indians fought with desperation, they were all slain. Of men, women, and children none were left to tell their tale. General Custer honestly believed that the trail he struck led to a hostile camp. Others believe it was the trail of Black Kettle returning home. Many officers in the army say Black Kettle was a hostile Indian. But Colonel Boone, who has lived with the Indians fifty years, told me with tears, "I never knew a better friend of the white man than Black Kettle." General Harney said: "I have worn the uniform of the United States fifty-five years; I knew Black Kettle well; he was as good a friend of the white man as I am." Those who knew Black Kettle best declare his innocence; those who justify the attack believe he was hostile: we shall never know. Poor Black Kettle and his people in the Wischita, and brave Custer and his soldiers on the Rosebud, left none to tell the tale.

From this time forward neither northern nor southern Cheyennes have been admirers of the white man. The northern Cheyennes were parties to the treaty which General Sherman and others made in 1876. In that council the Sioux, Cheyennes, and Arrapahoes refused to make another treaty with the United States unless it was expressly provided that no white man should enter the country set apart for their homes. Their bitter experience had taught them that this was their only safety. This treaty was made, and the required pledge was made a part of it. The forts were all removed and the new country guaranteed them forever. I need not tell the history of the seizure of the Black Hills. In 1876 these Indians, desirous of peace and hoping for restitution, ceded the Black Hills to the United States. The president and congress directed the commissioners to make provision for these Indians, to visit the Indian Territory, and if they were willing to accept a home there, then they were to be removed. Congress refused to allow the removal of the Sioux. The Cheyennes were related to the Sioux by marriage, and they were unwilling to be separated from their relatives and friends. The Cheyennes were removed and became dissatisfied with the change. The treaty and the president had promised them, if they so desired, homes in their own country. I do not know why they fled from the Indian Territory. They say that it was sickness and starvation. They were pursued by troops. They had had bitter experience before when they were hunted as outlaws. It meant to them war. They accepted it, and carried it on with all the brutal horrors of savage massacre. For whatever blunders are made the real sufferers are the innocent people of the border.

The Cheyennes were captured at last near their old home and a country to which they

had a claim under the treaty. The telegraph says that these Cheyenne captives were deprived of food and fire for five days, in a Dakota January, to force them to consent to return to the Indian Territory; that when fire was offered to the women they refused, and said: "We will freeze to death together." They escaped from prison and fled, were pursued, hunted down as wolves, and these Cheyenne men, women, and children welcomed death together. The New York *Herald* reporter gives a ghastly picture of their slaughtered corpses, and describes the frenzy of the wife of the Chief Wild Hog, who attempted to kill herself and her wounded husband. She is described as a hideous old beldame. In other days men called this frenzy love of country. I do not marvel at her frenzy—her relatives slain, her husband wounded and dying, she almost the only one left. Yet this woman came of a Sioux family who have always been our friends. In 1877 General McKenzie ordered the Ogallala Sioux to deliver to him all hostile Indians who came into their camp. There was a noted desperado, Sioux Jim, who had killed more whites than any one of the hostile Indians. No one dared to arrest him. It was the brother of Wild Hog's wife, American Horse, who killed Sioux Jim and brought his body to the general. He did it with the certainty that for a year every relative of Sioux Jim would seek his life. But then American Horse is only an Indian, and neither he nor his family have any claims upon the gratitude of the white man.

I need not go on. I envy no man's head or heart who reads the last fifteen years of Cheyenne history and does not feel the deepest pity for this hunted, outlawed people. Dark as this Cheyenne tragedy is, it is only a type of our whole history of dealing with the red men. I said all; no, not all. I remember that in 1802 President Jefferson wrote to a friend that he had heard there was one man left of the Peorias, and Jefferson said if there is only one, justice demands that his rights in their territory shall be respected, and he shall be paid for them a just consideration. Other great and good men of "the fathers" have pleaded that we should deal justly, and many have said in their hearts: "I tremble for my country when I remember that God is just." We have fallen on evil times—the rulers, the people, the press, the army, all describe our Indian system as a wicked system of blunders and crimes. Why need we go on in this blind, stupid path of sin, where we must reap exactly that which we sow? Why cannot the press, the army, the people, strike hands together and send up such a plea for justice that the nation may no longer bear the sin and shame of this iniquity? The night that dying wail of agony went up to God from the Cheyenne mothers and babes there also went up from all over this land prayers for this nation. It was a day set apart by many Christians to ask God's blessing upon the United States. May it not be feared that God may answer us, as He did His people in the olden time: "When ye make many prayers I will not hear them; your hands are full of blood." "Cease to do evil; learn to do well"?

There is no use of blaming soldiers whom we force into unjust wars, and who are entitled to the sympathy of all good men. It is not the fault of the Department of the Interior. It is inherent in a policy which robs men of their homes and takes from them their only means of support; which gives them no personal rights of property, no protection of law; which surrounds them with every evil influence; which maddens them with broken promises, and then wonders that it brings sorrow and death.

The evil lies at the door of congress, which often fetters the department by its refusal to hear its pleas, and which never has entered upon the work of reform.

The evil belongs to no one party. It is the people's party, and when they demand reform it will be accomplished. It will cost anxious thought, it will require the wisest skill of our statesmen, it will cost means, time, talent; but we shall be overpaid a thousandfold in the vindication of the nation's honor, the salvation of a poor people, and, above all, the blessing of a righteous God.—*Bishop Whipple, in the New York Evening Post.*

THE SECULARIZATION OF THE CHRISTIAN MINISTRY.

A Response to the Rt. Rev. F. D. Huntington, D.D.

My Dear Bishop: As one of those to whom come, through The Churchman, your most timely exhortations in reference to the "secular disorders" which so seriously endanger the Church, I beg leave, through the same medium, to render you grateful acknowledgments. You have been perhaps the first to speak; but you have spoken, I trust, in the common name of the whole episcopate; and in thus responding, I know that I but give utterance to the feelings of a very large number of my reverend brethren of the presbyterate.

We welcome such words then from our bishops, who alone can *first* so speak them that the Church cannot choose but hear; and if they will not only speak as you have done, but also sustain us in giving heed to them, we of the parochial ministry will not only welcome their words, but we will gather new strength and energy, in the midst of many and great discouragements, for the sacred work entrusted to our stewardship. And surely, where the issue is thus made plain by you, many and resolute will be the faithful laymen who will come forth, even from a secularized Church, to take their stand by our side, enabling us, *as they alone can*, to act upon such godly exhortations; and pledging us that, if we will be true to our ministry, they will be true to us.

You have, indeed, called us to consider the *one* question of chiefest importance to the Church to-day. Is our Christianity only "a religion of Christian decorum, Christian amiability, Christian dignity and refinement," such as is "suitable for our style of living and our standing in society"; or is it the religion which angels announced and which Christ preached, a Christianity of self-conquest, self-devotion, "self-sacrifice, and self-impartation"? Are we of the ministry *offering ourselves*, in the name of our own abilities and for the sake of a bare living and a desirable social position, as purveyors to the conventional proprieties, the intellectual gratification, and the semi-religious selfishness of "our best society"; or are we *sent* to sinning men and women of every social grade, to be accounted by all as the "ministers of Christ and stewards of the mysteries of God"? *Rem tetigistis acu.* You have laid bare the plague-spot which, if there be no spiritual power present to heal, can end only in death—death to all our hopes as a Church, and to all our trust that Christ's "Well done, good and faithful servants," may await us hereafter.

But you exhort us to "take heed to the ministry which we have received in the Lord, that we fulfil it." You tell us plainly that "no teacher or preacher of Christ can shirk" the duty of exposing the vain trust of this secularized Christianity, "and be faithful"; that "a minister, ordained in the Church, who fails to deliver" the truth, "is as false as the captain who should refuse to deliver to his men the marching orders of his superior, or should instruct his soldiers that the army exists for its own interest or promotion." You tell us that "if the clergyman flatters or fears" the parishioner of "wealth or worldly position," or "pays court to him, or squares his own conscience to gratify his whims, or leaves out a true sentence from his sermon for no better reason than that he has some secular advantage, he is not only a coward, but a traitor."

Ah, my dear bishop, *we* do need such exhortations; and we need, too, to dwell daily upon our ordination vows and upon the charge which was spoken to us in that solemn hour. But what if the men refuse to permit their captain to deliver to them any other marching orders than such as may please them? And what if they have it entirely within their own power to dismiss their captain should he presume to obey the orders of his superior rather than theirs? What if the parishioner of "wealth or worldly position," whom the clergyman has *not* "flattered nor feared," and to gratify whose whims he has *not* "squared his conscience," and whose wealth and support is yet important, perhaps essential, to the Church, what if he gives the parish the alternative of losing him or dismissing the rector? Such things are very far from unknown in the Church, and they would be much more common, were the clergy less, well, let us say, *prudent* than they are.

Has the Church a right to ask her clergy to make vows which she gives them no power to keep? Is there not something of practical mockery in addressing such an ordination charge to one whom the Church has power neither to send nor to sustain in his work; to one whom she only proposes to authorize to get such opportunity as he may for trying the experiment how far those upon whom he is absolutely dependent—it may be even for daily bread—will suffer him to be true to either? Would that our laity could be led to the serious, the prayerful, study of the "Form and Manner of Ordering Priests," and the Institution Office in the Prayer Book. It would save many a really conscientious Churchman from much unrecognized wrong—for anything more utterly at variance with the whole spirit of those offices than the actual position of a priest and rector in some of our parishes, it would be difficult to conceive.

"Like priest, like people," is, to a certain extent, a true adage; but "like people, like priest," may be as true; for under the practical working of our present parochial system it is, in the general, as truly within the power of the laity to *lower* the tone of the priesthood as it is in some individual instances within that of the priest to *raise* the spiritual tone of the people.

In our day and land there is surely but small temptation to our young men to select the ministry of deliberate preference as a mere secular profession. They are few who do not

make a sacrifice of what might be thought their secular interests in entering the ministry; and it is well known that there are, or at least there once were, many of us who turned aside, after the earlier years of our manhood were already passed—yes, and after secular success in some secular pursuit was already more or less assured—to devote the riper experience which was beginning to be ours, and the strength of middle life, and the wisdom of age, to the service of Christ, and of those whom He has called His brethren.

It is not, then, that we *enter* the ministry from secular motives or with a secular purpose; but that, after we have given up all to be "ministers of Christ," a secularized Church so frequently tempts us, in our frailty, to seek "the praise of men more than the praise of God"; or else, if we have grace to withstand temptation, and if we try to do precisely that to which you exhort us, that it breaks us into subservience, and teaches us that whatever *theories* of our ministry we hold, we must *in practice* either secularize ourselves to please a secularized people, or give way to those who will. Dependent as we are, for the power and opportunity of speaking, upon those to whom we speak, is it to be expected that we will often venture to speak rough truths to those who only wish to hear "smooth things"; that a worldly congregation would keep in his office a rector who boldly rebuked their worldliness; or that those who wished only for intellectual gratification for themselves, would sustain by money and moral influence one who steadily and resolutely went out, in his own person and in his influence, into the moral highways and hedges of the world to compel the poor, the lame, the halt, and the blind to come in.

It is time that some one should say openly what so many of the clergy are so frequently saying to each other. An elderly and godly clergyman said to me not long since: "The fact is, my dear brother, that we have only to choose whether we will be mere nominal rectors and really the slaves of a few men or women who practically govern our parishes, or *be broken on the wheel* by them." Another, also much my senior, said to me last spring: "I have, for my part, long since found out that if I set myself simply to serve my *heavenly* Master, it would be at the cost of being dismissed from my parish; but that if I submitted to serve my *earthly* master I might hope to secure some incidental opportunities of doing Christ's work." And another, a rector of this diocese, told me that he felt that the Church "practically obtained the services of the clergy under false pretenses," and that he had "almost given up considering himself a minister of Christ; but, accepting the situation, and taking his ministry as a secular profession, he tried to do what good he could, as he might were he engaged in any other secular work."

Thus, my dear bishop, the Church is degrading the ministry in its own eyes, and in the estimation of those who are without—the world to whom we are supposed to be sent as "ambassadors of Christ," bearing "glad tidings of great joy." Were we all we ought to be—were we all you yourself would have us, in personal faith and love for our work and fervent piety, in religious learning, in ripe experience, in pastoral laboriousness, in tenderness of sympathy, and in plainness and earnestness of speech—were we all this, while yet no one of us can either *go to* a parish nor *stay in* it but at the call and during the good pleasure of those to whom we minister—to what extent would such a ministry be sought by those whose ideal is made up rather of pecuniary independence, brilliant preaching, and pew-selling powers; or how long would we be endured by such a secularized Church as you are so truly sketching? Some, no doubt, under exceptional circumstances, having once gotten in, might be able to hold their own even against the discontent of the most secular-spirited of their parishioners, until they had exerted the hallowing influence they were sent to exert. But, as a general thing, as our parishes are now organized and controlled, wherever and so far as that secularized and selfish Christianity is found, there those who could not and would not conform themselves to it would gradually and surely be excluded and dropped from the active ministry.

A secularized ministry is therefore, under our present parish system, not so much the *cause* as it is the inevitable *consequence* of this secularization of the laity of the Church; and it is not with a dependent parish clergy that the reformation can begin. A faithful people will never be unable to obtain and to keep the services of a godly and devoted minister of Christ. But in a practically congregationalized Church, where "the power of the purse" and the actual fountain of authority is with the people, the stream will not run higher than its source.

The Church has had occasion to mourn the loss of those who have withdrawn from her ministry, going out from us in the one direction or the other, for theological reasons. She has had occasion, alas! to mourn for some whom she has herself cut off for moral cause. May God spare her the day when any of her sons shall feel constrained to give up a ministry in which they can no longer deliver freely the message with which they are charged in the Master's name; when they can no longer serve at her altars save on condition of desecrating them by a subordination of their duty to Christ to the necessities of their dependence on men!

From such a degradation, from such a day, our bishops alone can save us. They alone are, as a class, beyond the power of a secularized Christianity to silence when they speak "out of season." They alone, therefore, can lead us and sustain us in the endeavor to arrest these "secular disorders" in the Church. Where the episcopate leads in earnest we can follow. What *you* say the laity *must* hear; and wherever our bishops will both speak plainly and act resolutely, *there* an earnest and a self-devoted clergy will gladly and gratefully gather around them, and there these secular disorders can be, and there they will first be, arrested; for there we shall be accounted not mere venal rhetoricians nor caterers to the intellectual tastes of a baptized worldliness, but "ministers of Christ" and the servants of their people in their spiritual needs, "for Jesus' sake."

With sincere respect, your fellow-servant in Christ,

WILLIAM CHAUNCY LANGDON.

Cambridge, January 6th, 1879.

LETTER FROM ENGLAND.

FEBRUARY 22d, 1879.

It is difficult to write of anything just now but the disaster in Africa, which has so deeply affected us. I think some former letters of mine must have a little prepared your readers for it. Having some special knowledge of that part of the world, I shared a feeling, which was indeed general enough among those who had any special knowledge, that our government underrated the dangers which threatened us from the magnitude and organization of the Zulu forces; and our fears were not removed by the tidings which last reached us from the Cape of Good Hope before we heard this bad news. Sir Bartle Frere and Lord Chelmsford seemed to be entering upon a most serious struggle, if not with too much of M. Ollivier's "light heart," at least with too little of the forethought and precaution which marked Sir Garnet Wolseley's movements when he undertook the Ashantee war. As you and all other civilized nations find when you have to do with warlike savages, it is hopeless to attempt to cope with them in their fastnesses, unless you can balance against their aptitude for war and knowledge of their own country a decided superiority in all the modern military appliances of war. Man for man, with the same arms, the civilized soldier is but little better than—and when very young and wholly inexperienced in war, really not so good as—the savage. The latter is in the advantageous position of the lion or tiger in his lair, and the young lad of twenty or twenty-five, with his rifle and bayonet, fights him at fearful odds. It was so with the Maories in New Zealand; they had learned enough of the art of war to make their extraordinary personal courage more than a match, not only for the colonists, but the British soldier, man to man. Concealing themselves in their rifle-pits till the moment for a rush took place, they would dash out just when the soldiers had discharged their rifles, and before they could load were upon them with a blanket wrapped round the left arm, on which they received the futile thrust of the bayonet, and then, with the tomahawk wielded in the strong right hand, clove open their enemies' skulls. Their success was so marked that our men, proud as we are of them, could hardly be got to face them. They felt themselves over matched, and that they could only succeed by the application of more science or overwhelming numbers. Neither was at the moment, and at that distance from England, available. Then it was that a consummately able governor, coming fresh to New Zealand, bethought him of the great Lord Chatham, and how he turned rebellious Scotland into the right arm of old England. Sir George Bowen, like Lord Chatham set to work to arm and drill the friendly tribes of the country, giving good pay and decorations to the chiefs, and calling out all their hereditary instincts of clanship. From that moment the strife was over. Greek met Greek. Our own troops, never deficient in courage, if only they have fair play, marched gayly with their new auxiliaries, and the enemy soon discovered the difference. We have never had any further trouble with these brave people, and they are now, all alike excellent subjects of Queen Victoria.

This is the lesson we are now paying for by sad experience on the borders of Natal. It has been a poor set of colonists, the refuse of the Cape Colony, and very little reënforced by English gentlemen. They have been unable to refuse the settlement within their boundaries of some 300,000 Zulus, flying from the barbarities of Ketchwayo, the sanguinary king of the race, and yet have been too much afraid of them to make even a portion of them a protection to the colony. It has only been under the extreme pressure of the immediate danger of the last few months, and the absolute orders of our home government, that some few of these friendly Zulus have been enrolled among our forces, and, as far as we can see at present, the levy has been too hasty to be of much use. This will soon fall into its place, as soon as our troops have subdued the enemy, and a very different state of things will be brought about.

But at present there is but one idea throughout our empire. At whatever cost, these gallant Zulus must be conquered; and our troops are leaving England, India, and Mauritius in the hottest haste. It is very sad to think of this regiment of English lads, the noble 24th, being "annihilated" by a mass of savages who had caught them at a disadvantage, their colors gone to deck Ketchwayo's kraal, the convoy of arms and stores of food quickly carried off, and our proud English troops in their four thin columns of advance, ordered to make a simultaneous retreat before such an enemy. You may imagine how our blood boils, and our eager

eyes vainly long to "anticipate the scene," and how tardy the dispatches seem to come from that distant land (which has as yet no telegraph wire) to those accustomed to put "a girdle round the earth in [less than] forty minutes." Yet we do not forget in whose hands all this is, and we think we already see how good is to come out of this evil—how, when this war-cloud is once removed, we shall see our trade, our civilization, and our Christianity all marching together through the length and breadth of that "dark continent," and the "Morians' land" yet —last in the race, but perhaps not least— "stretching out her hands unto God." It is not the way we should, perhaps, in our wisdom, have thought the best to extend such blessings to mankind; and yet, if we look back, if we study the sources of all our history—all without exception—what other beginnings shall we find?

You will see I forbear, imitating in this the creditable reticence of our press in general, from criticizing those who have conducted our affairs in Africa. We shall soon know more. Much remains to be exolained. All we can see plainly is that the invasion of a nation which had been preparing for this war for years, and had an excellently armed and drilled force of 50,000 men, with thousands of auxiliary women, should not have been attempted with some 8,000 British troops and volunteers, and a few most doubtful native levies. Probably every one will have to bear some share of the blame; but, as far as we can see, the home government least of all. They have been obliged to leave much to the high commissioner and the general, and their published dispatches sufficiently show the pacific desires which animated them up to the very last. Yet it is unfortunate for them, and very curious, that two wars convulsing two continents, Asia and Africa, should break out under their auspices, and that we should have only just escaped, under their bold and almost audacious policy, a general war with Russia, in which all the world must have been implicated.

I have but little room to dilate upon the great debate at the Society for the Propagation of the Gospel yesterday, at which I was able to be present. That a sort of middle course should have been pursued was perhaps to be expected, and perhaps it may be best in the end, though somewhat illogical and even absurd. To appoint a committee to consider what a previous committee has already considered and reported upon does not sound wise; for it can only keep open the sore, and the very colonial Church for whose interests it proposes to provide has already declared that it requires no change; yet it was felt that, if the previous resolution, carried by a *coup de main* of the ritualists last autumn, were rescinded (as it was unanimously), it was desirable to throw a sop to them and their backers in the society by going through at least the form of a committee on which they should be represented. This it was which gave the supporters of the committee a large majority in spite of the speeches of three eloquent colonial bishops, and the decided objections of the older and more dignified portion of the meeting, so ably presided over yesterday by the Primate of all England.

LETTER FROM BISHOP PENICK.

CAPE MOUNT, LIBERIA, January 8th, 1879.

Here we are speeding into another year, with its great unknown fulness; but, so God goes with us, the pathway shall be glorious. Last year I wrote prospectively; at the opening of this it may be more profitable to write retrospectively.

What have I learned by thirteen months' observation in Africa? I have learned how lamentably ignorant I am of the great tactics of missions—God's great conquest of the world. Oh, what a vast field of unexplored thought and wisdom and power lies in this subject! Indeed, looking back at my ministerial and theological preparation previous to coming here, I do really feel much with St. Paul when he said: "The things that were gained to me, those I counted loss for Christ." Here, laying aside all sophistry and old bones of contention, we come right down to face the vileness and wretchedness of human nature, and to study the sufficiency of God's saving power and seek how to apply it. This truly gives the soul a grand outlook. As man appears low, God appears high; as the gulf of sin opens before us in all its measureless vastness, the grace of God rolls in, more than sufficient for its needs; so "when sin abounds, grace much more abounds." The longer I stay here the more I am hopeless about getting people in Christian lands to see things as they are in heathendom. Everything is so different, and the missionary publications having, for the most part, the raising of money, give selected encouraging events, which induce people to give in hopes of a speedy and glorious harvest, instead of laying the great, loathsome sight open in all its heart-sickening sadness and appealing to all the Christ-like heroism that beats in the hearts of His Church to come up steady, solid, and true, led by loyalty and obedience to their King. We must come to this; nothing short of it is equal to the conquest Jesus orders. We cannot woo the world to Jesus nor expel Satan by any mere stratagem or impulse. We have got to grow up hearty, brawny, and true, with a determination as strong as the grip of death and joyous as the hope of life.

But as to the outlook of the work here, it is as hopeful as the promises of Christ, as hard as the devil in all his power, can make it. I cannot say that my opinion of the advance of this people is as great as it was at first. I have found that much which appears pious is simply cant, a mere language learned in mission schools, without characters to back it up. There is a pitiable want of sincerity long, long after there is an astonishing pretense of piety. We need great, grand, true lives; Christ-like men and women to stand here, not so much to talk, as by the lofty grandeur of their lives to lift the standard of Christianity and prove the power of Christ's words. Christian example and integrity are the preachers we need here; souls who show their faith by their works and their love by their sufferings, who can take Christ's promises at par and wait until the day of judgment for their payment, thus "holding forth the Word of life" glorious before a scoffing world.

The difficulty missionaries meet in getting Christians at home to understand things about them I think accounts for the few correspondents from the mission fields. A kind of hopelessness comes over the missionary, who oftimes prefers laboring and suffering on in silence, waiting for the Master to send death to release him and carry his spirit where its trials shall be known. Of course one in a foreign field owes it to the cause to do all he can toward making Christians feel with and press forward the cause of Christ on earth; but after all said and done the only life and courage that will prove true in this work must spring from the soul's relation to Christ and realization of His will. "In Him is life," and in Him alone, and that life which we get from Him is to be the "light of men" True religion is *bound* to press the conquest over the world, *nothing else can.*

Our work at Cape Mount is now pretty well on its feet. We have twenty-two heathen boys now and room enough for thirty more. I hope to support these boys on twenty-five dollars a year. When we get the house, which is now framed, done, I think we will have ample room for all teachers we may get from America for ten years to come.

We have lost one teacher, Mr. H. M. Parker. His health has caused him to return to America and sever his connection with the mission. But this is God's work, and He will provide as many workers as seemeth Him good. Heaven has many glorious, loyal spirits which God can use even should earth fail. So we pray for grace to be faithful, and gladly leave the rest in His hands.

The Rev. Curtiss Grubb now has charge of our school here, with great hopes of doing a good work; his wife also adds much to the work a man cannot do. She thinks of and does things we all recognize as just what ought to be, but which would hardly enter a man's head. God has surely given woman her special work for Him. Yours in the work of Christ,

C. C. PENICK.

ENGLAND.

SYMPATHY FOR PERE HYACINTHE.—A private conference of English Churchmen interested in the ministrations of Père Hyacinthe in Paris was held in London on the 15th of February. The Bishop of Winchester occupied the chair, and was supported by the Bishop of Lichfield, the Bishop of Moray and Ross, the Bishop of Edinburgh, the Revs. Canon Wilkinson, Dr. Alfred Lee, Frederick Meyrick, Randall Davidson, and Arthur Ingram; Sir Walter Farquhar and Mr. F. A. White. An interesting discussion was held as to the present position of the movement, and especially as regards the possible attitude toward it of the Anglican Communion. Important information was given on the subject by several of the speakers who had been able to make special inquiries into the matter. It was unanimously agreed that a public meeting should be held at an early date to give opportunity for the expression of sympathy and the offer of pecuniary help to the père, and that he himself should be invited to be present in order to explain the need which he considers to exist for reform in the Gallican Church, and to give detailed information as to the progress which has been made in the movement with which his name is associated.

THE ARCHBISHOP OF CANTERBURY ON THE WOLVERHAMPTON AND SMETHWICK CASE.—The churchwardens of Christ and St. Andrew's churches, Wolverhampton, and St. Matthias's, Smethwick, being dissatisfied with the decision of the Bishop of Lichfield, appealed to the Archbishop of Canterbury. His grace has written a letter in reply. He says that their bishop had manifested a truly Christian spirit in undertaking the very difficult task of adjusting the differences in question. His effort had been to make any resort to litigation unnecessary. Accordingly, certain practices complained of had been discontinued. Other practices, which were not contrary to the rubrics, though objected to by the majority, had been continued only at early services, which those who preferred them could attend, and which the complainants were not likely to frequent. This was in accordance with an arrangement long ago made by Bishop Selwyn, and had become an established custom in the parish. It was a recognition of the rights of the minority. Inasmuch, then, as there was no just cause of complaint with regard to the regular services, there ought to be an acquiescence in this amicable arrangement instead of going to law. One object of the Public Worship Regulation Act was to enable the diocesan or the archbishop to prevent litigation. And litigation at the present moment is likely to benefit no one except the lawyers, for the court of the Queen's Bench claims the right to revise whatever judgment the privy council may render. He concludes by advising both parties to abstain from whatever may promote strife.

THE PRIMUS OF SCOTLAND AND THE FRENCH CATHOLICS.—The Primus of Scotland has written to the Bishop of Ely in reply to his letter recently published. He claims that the Lambeth Conference laid down certain principles which ought to guide any of its committees. It had expressed itself favorably toward such an application as that of M. Loyson, and had approved of the principle of active interference in his case. The committee were therefore justified in concluding that M. Loyson's application was one which it could entertain, and on which action might be sanctioned. Referring to the report of one of the committees in relation to the question of the position which the Anglican Church should assume toward Old Catholics and others on the continent, who have renounced their allegiance to the Church of Rome and desire connection with the English or American Church, he says:

"The conference then proceeds to say (p. 36)—'We gladly welcome every effort for reform upon the model of the primitive Church. . . . To those who are drawn to us in the endeavor to free themselves from the yoke of error and superstition *we are ready to offer all help, and such privileges as may be acceptable to them*, and are consistent with the maintenance of our own principles as enunciated in our formularies.' And then, with the view of giving practical effect to this expression of sympathy, the conference proceeds to recommend that 'for the consideration of any definite cases in which *advice and assistance* may from time to time be sought,' 'the Archbishops of England and Ireland, with the Bishop of London, the Primus of the Scottish Episcopal Church and the Presiding Bishop of the Protestant Episcopal Church in the United States of America, the bishop superintending the con-

gregations of the same upon the continent of Europe, and the Bishop of Gibraltar, together with such other bishops as they may associate with themselves, be requested to *advise* upon such cases as circumstances may require.' I understand the word 'advise' in this connection to mean 'consult,' 'deliberate'; that is, that this committee should consult as to the *advice* which might be given, or the *assistance* which might be rendered, in such definite cases as should be brought before them. At all events, it seems difficult not to conclude from the report that the conference which expressed itself '*ready to offer*' to those who sought it, not only advice, but '*all help and such privileges as might be acceptable to them*,' and which recommended that 'all questions of this class should be dealt with in this spirit,' intended that the committee should advise and sanction *some action*."

The Lambeth Conference had also, in reply to overtures from members of the Reformed Church in Spain and Portugal, recommended waiting until after the consecration of a bishop for Mexico by the American Church, when that bishop could render them assistance. The conference furthermore endorsed fully the action of the American Church in reference to consecrating a bishop for Mexico. The Primus proceeds:

"Side by side, then, with the memorial of the Spanish and Portuguese Reformed Episcopal Church to the English archbishops and bishops must be placed the memorial of M. Loyson and his fellow-countrymen to the Archbishop of Canterbury. The prayer of the one—that of M. Loyson—was for a *provisional, temporary, episcopal oversight* of the priests and laity in France who were seeking to reform their national Church. That of the other was for the *consecration of a bishop by the English bishops* for the Spanish and Portuguese Reformed Church. The conference did not refuse to listen to the prayer of these latter memorialists; they did not reject it on the ground that by acceding to it they would be sanctioning the transgression of a canonical rule. Nor were they satisfied with merely expressing 'their *hearty sympathy* with the memorialists in the difficulties of their position.' They proceeded to suggest to them how they might obtain episcopal superintendence—namely, by the bishop who was shortly to be consecrated by the American Church for Mexico giving them *provisional and temporary oversight*.

"With this evidence before us of the mind of the conference, could there be any doubt as to the course which the committee should pursue in a parallel case? The Spanish and Portuguese reformers, indeed, had gone further than M. Loyson in asking the English bishops to consecrate a bishop for them, and they were not refused, while the proposed *active intervention* of the American bishops in Mexico was expressly sanctioned. I think it must be allowed that, so far from exceeding the power intrusted to it, the committee was only following the lines marked out for it by the action of the conference itself when, in compliance with the terms of *his* petition, it approved of a tender to M. Loyson and his congregations of a *provisional oversight*, and of a *conditional offer* of episcopal ministrations *hereafter*."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The annual meeting of the society was held on February 21st. There was an immense gathering of incorporated members, in consequence of a dispute as to the constitution of the board of examiners and the method of examining candidates for missionary work, raised by the Rev. T. Outram Marshall, organizing secretary of the English Church Union, who, in November, carried a resolution, the effect of which was that candidates approved by colonial or missionary bishops, or their commissaries, need not pass the board of examiners appointed by the two archbishops and the Bishop of London. The origin of the motion was the rejection, or supposed rejection, of Mr. Rivington by the examiners after he had been approved by the Bishop of Bombay; but that right reverend prelate has since expressed his approval of the rule. At the December meeting there was a perfect shower of notices of motion on the subject, but at the January board there seemed every prospect of peace, Canon Gregory having given notice of a motion for rescinding Mr. Outram Marshall's resolution, and then for a committee to examine By-laws 19 and 20 and all matters connected with their working. Since the January meeting, however, a number of members have objected to the appointment of any committee, and that was the principal question in debate to-day. The meeting was held at the Westminster Palace Hotel, the president (the Archbishop of Canterbury) in the chair, and there were present a large number of bishops, members of convocation, and leading clergy and laity.

Prebendary Kempe drew attention to the startling figures of the treasurer's report for 1878, which showed a decrease of £1,850 on the subscriptions compared with 1877, although the legacies were £3 000 more than in the previous year. He desired, in reference to the special object of that gathering, that the meeting should note that while the receipts altogether were £2,000 more than in 1877, through legacies and dividends, the subscriptions had during the last three months—since the present controversy—been £3,600.

The standing order having been suspended, By-law 19 was rescinded. By a vote of 286 to 185 a committee was appointed specially to consider By-laws 19 and 20, and all matters connected with their working.

DR. NEWMAN.—The *Times* says: "We are informed that Pope Leo XIII. has intimated his desire to raise Dr. Newman to the rank of cardinal, and that, with expressions of deep respect for the holy see, Dr. Newman has excused himself from accepting the sacred purple. It is understood that some years ago the late pope offered the prelacy to Dr. Newman, who declined it in the same spirit which has caused him now to shrink from the higher dignity. A meeting of the Catholic Union was held in London on Thursday, February 20th, the Duke of Norfolk presiding. Resolutions were adopted expressive of unfeigned gratitude at the honor done to Dr. Newman, and congratulating that gentleman on this marked recognition by the holy see of his eminent services to the Catholic Church.

CONVOCATION OF CANTERBURY.—On Tuesday, February 18th, the Convocation of Canterbury assembled in Lambeth Palace. Both houses, before proceeding to their regular business, passed resolutions in memory of the late Princess Alice. A very remarkable paper was presented to the upper house. It was a letter from the Rev. Edward L. Cutts, who in 1876 was sent by the Archbishop of Canterbury on a mission of inquiry to the community of Christians under the presidency of the patriarch Mar Shimoon, in Turkey and Persia. These Christians are the representatives and descendants of the Church of Persia and the farther East (*i. e.*, beyond the limits of the Roman empire), whose catholicos was recognized at the Council of Nicea as ranking next after the three great patriarchs of the Church. This branch of the Church declined to accept the definitions of the Council of Ephesus, and has ever since been severed from the communion of the rest of the Church. It was subsequently explained by the Bishop of Gloucester and Bristol that though declining to accept the definitions of the Council of Ephesus, these Christians did not retain the errors which that council rejected and condemned. They were not Nestorians. Mr. Cutts commended the subject to the attention of the convocation. Much interest was manifested and the letter was referred to a committee.

The crown princess of Germany visited the lower house and was received with expressions of respect. An address on the subject of conscientious difficulties with regard to the Athanasian Creed was presented and sent to the upper house. There was a gravamen presented on the inadequacy of the present missionary service. There were also some resolutions adopted looking to a slight modification of the new lectionary. The archdeacon of Bristol presented a gravamen, which was virtually a protest against the action of the Primus of Scotland in reference to the work of M. Loyson. A committee on the relations of Church and State made a long and interesting report. Both houses adjourned until June 24th.

FRANCE.

PERE HYACINTHE'S SECOND LETTER.—M. Loyson has addressed another letter to the Cardinal Archbishop of Paris, in reply to the severe answer which his eminence gave the ex-Père Hyacinthe. M. Loyson's second epistle runs thus: "Your Eminence: The letter which I had the honor to write to you a short time ago was sufficiently clear to explain itself. I regret that you were not able to perceive in it the feeling of respectful deference which I have never ceased to show for your person and see, even in the midst of oppositions of doctrine and conduct. I regret, above all, that you should have construed the loyalty of the step I took into a miserable puff intended for the public—a puff unworthy of my character, and which, moreover, I did not require. I must confess that I cannot understand how 'the most common decency' prohibits me from all relation with you. Monsignor Darboy, your illustrious predecessor, did not think thus, and if he never approved of the attitude I have taken as regards the council of the Vatican, I can venture to say that he always respected it. He knew better than anybody by what sincere and cruel trials of the soul I was led to take that supreme resolution, and up to the moment of his death his relations with me were full of confidence and friendship. You cannot fail to remember that I have placed under your eyes proofs of this fact in his own handwriting. As regards yourself, your eminence, you say you can only see in me 'the apostasy of faith, temptation, and forfeiture,' and it is in language that I scarcely dare reproduce that a Christian bishop speaks of the two most sacred things that man has received from the hands of the Creator—namely, conscience and family ties. Conscience, when it refuses to accept a submission without sincerity, is in your eyes only 'the pride that makes one blind'; the family, with its pure joys and austere duties, the family in which the heart of the Christian is invigorated by the holiness of the sacrament, is portrayed by you in the midst of I knew not what 'images of pleasure which the priest forbids himself by sacred oaths.' Alas, monsignor! when such visions haunt a cell or a presbytery it is not, as the experience of your long episcopal administration must have taught you, it is not to the publicity of an honest but heroic marriage that such visions lead the 'weak persons' who abandon themselves to them. But let us leave aside these ignominies, and let us also pass over the arrogance of the episcopal language which thinks it has the right to interfere with what others respect, namely, the secret intentions of a conscience, the private life of an honest man, the dignity of a woman, and the cradle of an infant. In spite of everything, monsignor, and by the grace of Him who is stronger than men, I shall remain Christian and Catholic, as you are, although different from you. You make a mistake when you say, 'The Church has cast you out from her pale, and you are crushed beneath the weight of her excommunications.' It was I who voluntarily and spontaneously separated myself, not from the Church, but from what M. de Montalembert called 'the odious sect which dominates and makes capital out of it'; or, if you prefer it, from 'the double idolatry of the temporal power and the spiritual power,' against which an Archbishop of Paris, Monsignor Sibour, protested so energetically. Rome, moreover, does not comprise the whole of Catholicism, and I appeal from these new dogmas not only to the tradition of the Gallican Church, but also to the sentence of a council really oecumenical, representing the Universal Church. It is not, however, to irritating and vain polemics that I desire to devote my ministry, but to the preaching of the gospel of peace. To accomplish that task you will permit me to imbue myself, not with the spirit of your letter, but with that of one of those venerable bishops of the English Church who, you tell me, 'have lost the peace which God alone gives by breaking the unity of the Church by a fault similar to mine.' Here is what has been written to me by the bishop who has directed our work from the outset, the Bishop of Moray, Primate of the Scotch Church: 'Let our conduct be such that we may be able some day to look back without reproaching ourselves in the Christian movement we are inaugurating with one malevolent word or one act in disaccord with the spirit of Him who, when accused, did not reply.' It is with these sentiments, your eminence, that I renew to you, not only before men, but before

God, who knows our hearts and will judge us, the assurance of my profound respect for your person and my religious attachment to your see. HYACINTHE LOYSON,
Catholic Priest."

ITALY.

JUBILEE.—The pope has proclaimed an indulgence in the form of a general jubilee to the whole Catholic world from the 2d day of March to Whitsun-day. It is in honor of his election to the pontificate.

THE POPE AND THE ITALIAN BISHOPS.—The pope has intimated to the Italian bishops, who do not get their official incomes because they do not apply for the royal *exequatur*, that he can no longer continue to give them assistance from the papal treasury. The *Standard's* correspondent at Rome says, however, that this is in consequence of the decision of the tribunals that the allowance is liable to income-tax, and "the bishops know that the same aid will reach them in some other way."

BELGIUM.

THE BISHOPS AND THE GOVERNMENT.—The Belgian bishops have issued a Lenten pastoral, condemning *in toto* the government project of law for the reform of primary instruction. They call it irreligious, because instruction in dogmatic religion is no longer made compulsory. At the end of the pastoral a prayer is prescribed, which is to be recited aloud after mass in every church and chapel. It calls on God to prevent the bill from becoming law. One sentence is, "From the schools without God, and the schoolmasters without faith, deliver us, O Lord! *Amen.*"

CANADA.

TORONTO—*Episcopal Election.*—The ninth ballot in the Toronto synod resulted as follows: Archdeacon Whitaker, clerical, 81; lay, 42; Dr. Sullivan, clerical, 25; lay, 50. The tenth ballot: Archdeacon Whitaker, clerical, 79; lay, 42; Dr. Sullivan, clerical, 23; lay, 50. Eleventh, Archdeacon Whitaker, clerical, 77; lay, 39; Dr. Sullivan, clerical, 23; lay, 50. Twelfth: Archdeacon Whitaker, clerical, 72; lay, 40; Dr. Sullivan, clerical, 21; lay, 50. Thirteenth: Archdeacon Whitaker, clerical, 81; lay, 40; Dr. Sullivan, clerical, 22; lay, 51. Fourteenth: Archdeacon Whitaker, clerical, 78; lay, 37; Dr. Sullivan, clerical, 25, lay, 50. Fifteenth: Archdeacon Whitaker, clerical, 80; lay, 40; Dr. Sullivan, clerical, 24; lay, 53. Sixteenth: Archdeacon Whitaker, clerical, 78; lay, 38; Dr. Sullivan, clerical, 22; lay, 53. Seventeenth: Archdeacon Whitaker, clerical, 76; lay, 37; Dr. Sullivan, clerical, 23; lay, 55. Eighteenth: Archdeacon Whitaker, clerical, 75; lay, 38; Dr. Sullivan, clerical, 25; lay, 54. Nineteenth: Archdeacon Whitaker, clerical, 77; lay, 41; Dr. Sullivan, clerical, 24; lay, 53.

After the nineteenth ballot the the Very. Rev. the dean instructed the registrar, Dr. Snelling, to announce to the clergy and the lay representatives that he had received a communication from the Venerable Archdeacon Whittaker, desiring him to request that no more votes should be recorded for him.

Twentieth ballot: Principal Lobley, clerical, 70; lay, 40; Dr. Sullivan, clerical, 20; lay, 53. Twenty-first: Principal Lobley, clerical, 79; lay, 42; Dr. Sullivan, clerical, 18; lay, 51. Twenty-second: Principal Lobley, clerical, 79; lay, 39; Dr. Sullivan, clerical, 18; lay. 53. Twenty-third, Principal Lobley, clerical, 75; lay, 39; Dr. Sullivan, clerical, 18; lay, 52.

On Wednesday, March 5th, a conference having been held, another ballot was taken, when Archdeacon Sweatman received 88 clerical and 93 lay votes, making his election almost unanimous.

As a result of the compromise, the Church Association will be dissolved, and its funds will go into the general mission fund of the diocese. After the Synod adjourned, a meeting was held in the cathedral school-house, and addresses were delivered by Professor Wilson, the Hon. Edward Blake and others.

MONTREAL—*Buckingham.*—On Monday, February 17th, the lord bishop confirmed eighteen. On the following day he consecrated a new church at one of the out-stations of the missionary, the Rev. Mr. Ker.

NIAGARA—*Flamboro.*—On Sunday, March 2d, the bishop confirmed twenty-two persons in Christ church, Flamboro.

VERMONT.

WEST RUTLAND—*Grace Church.*—On Sunday, February 23d, this new church was opened for Divine service, the Rev. Walter Mitchell, of Trinity church, Rutland, conducting the service and preaching. The church is in Mr. Mitchell's charge, and has been built by the contributions of Church people in Rutland and elsewhere. At present services will be held on Sunday afternoons, with sessions of the Sunday-school immediately afterward. A small debt still rests upon the building, but it is expected that it will be paid by Easter, when it is hoped that the consecration may take place.

The design of the building is Gothic, from a plan furnished by Mr. Mitchell. The windows are of stained glass, two of them being memorials, made by William Gibson's Sons, of New York, one contributed by Mrs. Charles J. Lee in memory of her son, William B. Wheeler; the other by Mr. and Mrs. B. H. Burt in memory of their daughter, Annie Langley Burt. The altar is of white marble, given by the Rutland Marble Company. The interior of the church is appropriately finished and furnished, and a bell is hung in a bell cot on the roof.

MASSACHUSETTS.

STANDING COMMITTEE.—At a meeting of the Standing Committee, held this day, the Rev. Leverett Bradley, Jr., deacon, applied to be recommended for Priest's Orders, and Mr. Frederick Baylies Allen applied to be recommended as a candidate for Holy Orders. Both these gentlemen have been Congregational ministers.
HENRY BURROUGHS, Secretary.

BOSTON—*Lectures on the English Reformation.*—A series of instructive lectures on the English Reformation is being given in St. Paul's chapel on Monday and Thursday afternoons, the Rev. N. H. Chamberlain speaking to large congregations on such topics as "The Planting of the Church in England," "The Bible in the English Reformation," "The Church under 'Henry VIII.,'" making in all six lectures.

St. Mark's Church.—The Rev. C. H. Babcock having resigned the rectorship of this church, a meeting of the parish was recently held for the purpose of considering the resignation. It was accepted, and resolutions were passed by the meeting expressive of great regret at the departure of Mr. Babcock and affection for him, and highly commending his work during his pastorate.

South Boston—Grace Church.—This parish (the Rev. Alexander Mackay-Smith, rector) has now one of the most complete church edifices to be found in the diocese. Besides the chapel, adjoining the main church (under one roof), and the large reading-room underneath, a fine and commodious hall, completely fitted up for Sunday-school and entertainment purposes, has recently been made under the main body of the building. Here about 400 persons can attend lectures and gatherings for other purposes. The adjoining reading-room, furnished with newspapers, magazines, etc., is open every evening to the members of the guild and their friends. The Lenten services are well attended, and the following clergymen are announced to lecture upon successive Friday evenings, some of the lectures having already taken place: The Rev. Messrs. W. C. Winslow, B. B. Killikelly, Percy Browne, John Wright, Andrew Gray, and L. K. Storrs.

MELROSE—*Trinity Church.*—This church (the Rev. Henry A. Metcalf, rector) has again been robbed of valuable plate, the person committing the theft taking from a locked closet a silver flagon, two silver alms-basins, and a silver baptismal basin. Three years ago a similar loss occurred to the church.

The Lenten services in this church are announced by card; a special series of lectures by various clergymen, on Tuesday evenings, being given in the following order: The Rev. E. L. Drown, the Rev. A. Gray, the Rev. J. H. Ward, the Rev. W. C. Winslow, and the Rev. A. E. Johnson.

SALEM—*St. Peter's Church.*—A happy event in the ancient and venerable parish of St. Peter's, Salem (the Rev. Dr. Charles Arey, rector), was the introduction of a surpliced choir of boys and men on the First Sunday in Lent. The music of this parish has long been of a substantial and churchly character, far removed from the secular spirit of the quartette; but it is an occasion of deep satisfaction that so manifest an improvement has been made in the services. Under a thoroughly competent director a choir of most unusual excellence marks the beginning of a better era, and the experience of a day has shown not alone that new beauty and dignity have been given to our worship, but all have felt the inspirations of a heartier devotion. The event is one of many and gratifying tokens of the healthful spirit and life of the parish.—*From a Correspondent.*

CONNECTICUT.

STANDING COMMITTEE.—At a meeting of the Standing Committee of the diocese, held at New Haven, March 4th, 1879, Mr. Frederic R. Sanford and Mr. Johannes Rockstrok (late a Lutheran minister) were recommended to the bishop as candidates for Orders. Mr. Homer J. Broadwell, late a Congregational minister, and Mr. R. R. McNulty, late a Presbyterian minister, were recommended for Deacons' Orders, and the Rev. James Banks Mead, deacon, to be ordained priest.

NEW YORK.

NEW YORK—*St. Clement's Church.*—The sixth annual report of the parochial mission of this church (the Rev. Dr. Theodore A. Eaton, rector) has been published. It states that the total receipts of the mission for the year ending February 1st have been $3,620.40. The total expenses were $3,230.50; leaving a balance in the treasury of $389.90. Other gifts (of money and supplies) have been received for special objects, and are acknowledged in the report. The objects of the mission are to minister to the sick, the destitute, and the dying; to aid widowed mothers with young children; to invite and encourage those neglecting public worship to attend church and send their children to the Sunday-school; and, in general, to do good to bodies and souls; and these objects have been promoted very efficiently, and much valuable work has been done. One part of this work was a sea-side cottage, which was opened at Asbury Park, N. J., for three months last year, and in which sick and infirm women and children connected with the parish were given the benefits of sea air and bathing. Fifty-six inmates were received into the cottage, at a total expense of $494.83.

Church of the Incarnation.—On the 20th and 27th of March the Rev. Newland Maynard will deliver lectures in this church, as follows: On the former date, an artistic and historical lecture on "Paris, Past and Present;" on the later, "The Great Cathedrals of Europe." The lectures will be accompanied by illustrations.

Harlem—St. Andrew's Church.—The Rev. Samuel Earp's resignation of the rectorship of this church has been accepted by the vestry.

LONG ISLAND.

BROOKLYN—*Church of the Ascension.*—A course of Lenten sermons is being delivered in this church on successive Sunday evenings by the Rev. Dr. Thomas Gallaudet, the Rev. Dr. Henry C. Potter, the Rev. Dr. Wm. A. Snively, the Rev. Arthur Brooks, and the Rev. John W. Shackleford. There is a weekly celebration of Holy Communion, and there will be one on the evening of Maundy-Thursday.

HUNTER'S POINT—*St. John's Church.*—An entertainment was given in the school-room of this church on Tuesday evening, February 25th. It consisted of *tableaux vivants*, Mrs. Jarley's wax-works, music, singing, recitations, and addresses. The object was to aid the funds of the parish, and to diffuse a wider interest in the

affairs of the church. In both respects it was very successful. There was present a densely crowded audience, and throughout the proceedings the warmest enthusiasm prevailed. An appropriate address was delivered by the rector, the Rev. Mr. Cartwright. After many struggles and discouragements, the affairs of this parish are now more hopeful and prosperous than ever.—*From a Correspondent.*

ALBANY.

COHOES—*St. John's Church.*—The *Parish Record*, a paper published in this parish (the Rev. Walker Gwynne, rector), gives the following statistics of parochial work for the last three years—the period during which the present rector has been in charge:

Baptized, 153 (infants, 135; adults, 18); confirmed, 82; marriages, 46; buried, 72 (of whom 25 were communicants and 35 were children under twelve); churchings, 7; present number of communicants, about 450; number of families, 380; Sunday-school, 400. The Holy Communion has been celebrated every Sunday (except one) and on many other festivals. The sacrifice of prayer has been offered in the church or chapel daily with few exceptions.

The total offerings and receipts of the parish for the three years ending March 1st, 1879, have been $22,263, of which $20,672 were devoted to parish expenses, reduction of the debt, interest, improvements, etc., and $1,591 to objects outside of the parish, missions, bishop's salary, diocesan expenses, etc.; $2,000 of the receipts was a bequest from the late Mrs. Watson, of New York.

It is a matter for sincere congratulation that the mortgage debt has been reduced from $15,000 to $12,500. Interest is all paid to the 17th of February, and for the future the rate will be six instead of seven per cent., thus securing altogether a saving of $300 a year. Our half yearly interest will now be $375, instead of $525, as formerly.

PENNSYLVANIA.

PHILADELPHIA—*St. James's Church.*—During the last year the industrial school for girls and mission connected with this church received $2,058.36, and spent $1,984.07 in useful work in carrying out its objects. The work is deserving of the assistance of Church peolpe. The following is a list of the officers and managers: President, the Rev. H. J. Morton, D.D.; vice-president, the Rev. Charles Morison; first directress, Miss Rebecca Coxe; second directress, Miss Helen Hunter; treasurer, Miss Rebecca Yarnall; secretary, Miss S. C. Sower; managers, Mrs. Rodman, Miss Green, Miss Anna B. Coxe, Miss J. Cabot, Miss Lamont, Mrs. Alsop, Miss Kirkham, Mrs. J. M. Wilson, Mrs. Hale, Miss Washington, Mrs. Henry Lewis.

Kensington—Emmanuel Church.—The time-honored parish of Emmanuel church, Kensington (the Rev. Nathl. L. Briggs, rector), from which most of the Episcopal organizations in the north-eastern section of the city have sprung, has recently been favored with a notable innovation upon its staid and conservative methods of reaching its own derelict children and sinners in general, in the way of evangelistic services held nightly for two weeks. Sermons were delivered by the clergy of the city and vicinity, and we understand large congregations were in attendance and the interest fully sustained to the close. In the "after meetings" at 9 P. M., which were always crowded, the flexibility and unction of the liturgical offices of the Church were tested and fervent addresses made. In the instruction classes many made confession of faith, and a large number of adults and youth were confirmed by Bishop Stevens on the 2d instant.—*Philadelphia Inquirer.*

CENTRAL PENNSYLVANIA.

THE BISHOP'S VISITATIONS IN THE CUMBERLAND VALLEY.—On Saturday, March 1st, the bishop of the diocese visited the recently organized mission station at Mechanicsburg, a flourishing town on the Cumberland Valley railroad, midway between Harrisburg and Carlisle. The Rev. F. H. Stricker became the missionary of the church in this place in July last, and his zealous efforts have met with much success. A large congregation greeted the bishop, who delivered an impressive sermon on Saturday evening, and confirmed three persons and addressed them.

Taking the late evening train, after the service, Bishop Howe proceeded to Carlisle, where he passed Sunday. In St. John's church, Carlisle, on Sunday morning, the bishop made a very clear and forcible address, setting forth the teaching of the Church as to the proper observance of Lent, and, assisted by the rector (the Rev. W. C. Leverett), administered the Holy Communion, when a goodly number of the faithful enjoyed the privilege of receiving the sacrament at the hands of their chief pastor. In the evening the congregation completely filled the church, many persons standing in the aisles. The bishop preached, and twenty persons, presented by Mr. Leverett, were confirmed, and afterward addressed by the bishop. An interesting feature of this confirmation was the large number of men confirmed, among whom were some of the oldest and most influential citizens of the town.

On Monday morning the bishop left Carlisle, to meet an evening engagement many miles away.

PITTSBURGH.

FRANKLIN—*St. John's Church.*—The Rev. J. W. Bonham began a mission in this church on Sunday, February 23d, and closed it on Sunday evening, March 2d. The addresses at the week-day morning services were delivered by the rector of the parish (the Rev. A. B. Putnam), who also delivered the sermon on Ash-Wednesday morning. The sermons and instructions on Sundays and on the week-day evenings were by Mr. Bonham. After the closing sermon, on "Christ the Object of Saving Faith," the large congregation was earnestly exhorted by the rector to profit by the services of the mission. Daily services, conducted by the rector, will be held until Easter-day.

MARYLAND.

A BEQUEST SECURED.—The suit brought by the vestry of the church at Rockville, and other legatees, against John G. England, Jr., administrator of the late Miss W. G. Wilcoxen, has been decided in favor of the plaintiffs. The amount involved is about $1,000.

VIRGINIA.

PUNGOTEAGUE—*St. George's Church.*—Aid is asked in the restoration of this church. It is a colonial, cruciform, brick church, built more than a century ago, and was regularly used as a place of worship by a large congregation until the war began, in 1861. When the peninsula was occupied by the federal forces, this old church was taken possession of and used by them for a long time as a stable for their horses. The close of the war found it little better than a ruin. The congregation had been scattered. The few who were left had lost nearly all their property, and had not the ability to undertake to repair it. Within two years past, however, the people have gone to work, and, with the limited means at their disposal, have put on a new roof, repaired the breaches in the walls, and put in some plain pine benches for seats, and a few Sundays ago the Rev. F. G. Scott held service there. The people have exhausted their means in doing thus much. The walls have yet to be plastered, the ceiling to be put up, the chancel to be built and furnished, and the pews to be made. This is the only church in the village of Pungoteague, and there is a fine field there for building up the Church. Will not some more prosperous church people assist in these efforts? Contributions will be thankfully received and acknowledged by the Rev. F. G. Scott, rector of St. James's and St. George's parishes, Accomack Court House, Va.

SOUTH CAROLINA.

CHARLESTON — *St. Stephen's Church.*— This church is closed at present, but the question of providing services for it is under consideration.

Lenten Services.—United services are being held in this city during Lent. The bishop preached at the first service, in St. Philip's church.

Charleston Convocation.—This convocation met recently in Georgetown, and most of its clerical members were present.

BARNWELL.—The Rev. Dr. Buckingham is visiting this his native place, and holds service in the church, of which the Rev. S. W. Stickney was recently the rector. During the vacancy in the rectorship the services are usually said by a lay-reader.

FLORIDA.

MELROSE—*Appeal.*—The Church people in this vicinity have been preparing for the erection of a chapel for some time past. Services have been held in the house of Mr. Ewing; a missionary, appointed by the bishop, conducting them twice a month, and a lay-reader at other times. Mr. Ewing has given ten acres of land to the Church, delightfully situated on Lake Santa Fé. It is hoped that a large part of this land will be planted with orange-trees, and thus be made to yield a good income hereafter.

The chapel to be erected is to be called St. John's mission chapel. Plans have been drawn of a building that will be churchly and commodious. The cost of the chapel will be about $300. The people are earnest in the work, but they are poor, and will not be able to contribute more than $150 toward the cost. They ask of their more favored brethren in the Church contributions toward the remaining $150, and we trust that they will receive them speedily. All contributions may be addressed to Mrs. H. A. Hawkins, Melrose, Alachua county, Fla., and, if sent by postal order, their safe transmission will be secured.

FOND DU LAC.

BISHOP'S APPOINTMENTS.

APRIL.

1, Tuesday, ——
2, Wednesday, Grand Rapids.
3, Thursday, Wausau.
6, Sixth Sunday in Lent, Stevens Point.
11, Good Friday, Oshkosh, Trinity.
12, Easter Eve, Fond du Lac.
13, Easter Fond du Lac.
20, First Sunday after Easter, Ripon; Rosendale.
24, Thursday, Chilton.
27, Second Sunday after Easter, Sheboygan; Sheboygan Falls.
29, Tuesday, Ahnapee.
30, Wednesday, Sturgeon Bay.

MAY.

4, Third Sunday after Easter, Manitowoc; The Branch.
11, Fourth Sunday after Trinity, Marinette; Peshtigo; Oconto.
18, Fifth Sunday after Easter, Green Bay, Christ church, St. James's; Fort Howard.

WISCONSIN.

BISHOP'S APPOINTMENTS.

MARCH.

19, Wednesday, Oconomowoc.
20, Thursday, Watertown.
21, Friday, Columbus.
22, Saturday, 2 P. M., Doylestown.
23, Fourth Sunday in Lent, Portage.
24, Monday, Kilbourn.
25, Tuesday, Mauston.

LA CROSSE CONVOCATION.—This convocation met in Christ church, Neillsville, on Monday, February 10th, sitting two days at Neillsville and two at Black River Falls. The bishop and several of the other clergy were present, the bishop presiding. On Monday evening the Rev. Joseph De Forest delivered the convocational sermon. On Tuesday a business meeting was held in the morning, and resolutions of regret were passed in reference to the death of the Rev. R. F. G Page, formerly dean of the convocation. After the business meeting a sermon was delivered by the Rev. C. H. Canfield. In the afternoon reports of parochial and missionary work were received, and the subject of "Amusements in Connection with Church Work" was discussed by the bishop, all the other clergy, and Mr. S. F. Chubb. In the evening a missionary service took place, and addresses were made by the bishop, and the Rev. Messrs. Kern and De Forest, after which a reception was held at the residence of Mr. James O'Neill, Jr.

On Thursday morning, in St. Albans church, Black River Falls, Divine service was celebrated, with a sermon on the Holy Eucharist by the Rev. A. M. Lewis, dean of the convocation, and the Holy Communion. In the afternoon additional reports of Church work were received,

and in the evening, after Evening Prayer, the Rev S. J. Yundt preached. On Friday, after morning service and the Holy Communion, a clerical conference was held on "The Relations of the Episcopal Clergy to the Ministers of Other Religious Bodies." In the afternoon "The Best Means of Promoting the Cause of Temperance" was discussed in a very interesting manner by the clergy, Mr. Smith, a Baptist minister, and Mr. B. J. Castle. In the evening another missionary meeting was held, with instructive addresses, after which the convocation adjourned.

In addition to the convocational services, the bishop, on the Sunday previous, preached morning and evening and confirmed two persons at Neillsville; and on the succeeding Sunday he preached in the morning at Black River Falls and confirmed two persons. In the evening of that day he delivered a lecture on the Lambeth Conference.

CONNECTICUT.

BISHOP'S APPOINTMENTS.

APRIL.

6, Sunday, A. M., St. Paul's, New Haven; P. M., Ascension; evening, St John's.
8, Tuesday, evening, Trinity, Wethersfield.
10, Thursday evening, St. Mark's, New Britain.
11, Good Friday, A. M., St. Mary's, Manchester; evening, Epiphany, Durham.
13, Easter Day, A. M., Holy Trinity, Middletown; evening, Christ church, South Farms.
17, Thursday, evening, St. Mark's, Mystic Bridge.
18, Friday, evening, Calvary, Stonington.
20, Sunday, A. M., Trinity, Norwich; 3 P. M., Grace, Yantic; evening, Christ church, Norwich.
21, Monday, evening, St. Alban's, Danielsonville.
22, Tuesday, 3 P. M., Christ church, Pomfret.
25, Friday, evening, Christ church, Unionville.
27, Sunday, A. M., St. Andrew's, Meriden; 3. P. M., St. Paul's, Wallingford; evening, St. John's, Yalesville.

MAY.

3, Saturday, evening, Grace church, New Haven.
4, Sunday, A. M., Trinity, New Haven; P. M., St. Thomas's; evening, St. James's, Fair Haven.
5, Monday, 3 P. M., Christ church, Bethany; evening, St. James's, Westville.
6, Tuesday, evening, Christ church, Stratford.
7, Wednesday, 3 P. M. St. Peter's, Milford; evening, Christ church, West Haven.
8, Thursday, evening, Trinity, Branford.
11, Sunday, A. M., St. Paul's, Norwalk; P. M., St. Matthew's, Wilton; evening, Trinity, South Norwalk.
12, Monday, evening, Trinity, Southport.
13, Tuesday, P. M., St. Paul's, Fairfield.
18, Sunday, A. M., Trinity, Newtown; 3 P. M., St. James's, Danbury; evening, St. Thomas's, Bethel.
19, Monday, 3 P. M., St Stephen's, Ridgefield.
20, Tuesday, 3 P. M., Christ church, Redding Ridge.
21, Wednesday, evening, Emmanuel, Stamford.
22, Ascension-day, A. M., St. John's, Stamford; evening, St. Andrew's, Stamford
23, Friday, evening, Trinity, Westport.
24, Saturday, 3 P. M., Christ church, Westport.
25, Sunday, A. M., St. John's, Bridgeport; P. M., Christ church; evening, Trinity.
26, Monday, Examinations at the Divinity School.
27, Tuesday, " " " "
28, Wednesday, " " " "
30, Friday, evening, St. James's, Birmingham.
31, Saturday, evening, St. Michael's, Naugatuck.

JUNE.

1, Whitsun-day, A. M., Trinity, Waterbury; P. M., Christ church, Watertown; evening, St. John's, Waterbury.
4, Wednesday, Ordination in Holy Trinity, Middletown.
5, Thursday, evening, Grace church, Broad Brook.
6, Friday, evening, St. John's, Warehouse Point.
7, Saturday, evening, St. James's, Hartford
8, Trinity Sunday, A. M., Trinity, Hartford; P. M., Trinity College chapel; evening, Good Shepherd.
15, Sunday, A. M., Christ church, Hartford; 3 P. M., Grace church, Windsor; evening, St. John's, Hartford.
29, Sunday, A. M., St. James's, New London; P. M., Seabury Memorial, Groton.

DIOCESE OF CONNECTICUT, March 6th, 1879.

To the Reverend Clergy:

MY DEAR BRETHREN—The foregoing list gives the order in which I purpose, God willing, to make my spring and summer visitation. If additional services are desired I shall be most happy to arrange for them, so far as I am able. Will you change the hours to meet your own convenience?—only with due regard to other appointments. Praying our Heavenly Father to send His abundant blessings on yourselves and the people of your charge,

I am affectionately,
Your friend and brother,
J. WILLIAMS.

MICHIGAN.

HILLSDALE—*St. Peter's Church.*—The Bishop of Western Michigan visited this church (the Rev. W. W. Raymond, rector) on Quinquagesima Sunday, preached morning and evening, and in the evening confirmed twelve persons presented by the rector During the last nine years the whole number of persons confirmed in this church has been 193 of whom 48 were males, 145 females, 71 heads of families, 25 unmarried adults, 97 minors

The bishop also visited Grace church, Jonesville, also under the Rev. Mr. Raymond's care, in the afternoon of the same day, and preached to a large congregation.

A brief service was held in St. Peter's church on Monday, March 3d, commemorative of the consecration of the church building twenty years before, namely, on Thursday, March 3d, 1859. The present rector has been in charge nearly nine years.

IOWA.

BEQUEST BY THE LATE MRS. COOK.—A bequest of the late Mrs. Cook, not mentioned in the list given in THE CHURCHMAN of March 8th, was one of $5,000, made "as a memorial of good old Bishop Kemper, the first missionary bishop of the North-west."

RESTORATION TO THE PRIESTHOOD.—On the 3d of March, in the cathedral at Davenport, after prayers, and in the presence of the Rev. Dr. Barris, dean, and the Rev. Canon Sprague, and others, the Bishop of Iowa publicly terminated and remitted the sentence of deposition pronounced on the 6th of January, 1858, upon the Rev. Daniel Faloon Hutchinson. This act of restoration was done in accordance with the provisions of Title II., Canon 11, § II., the Standing Committee of the diocese having unanimously recommended the same, and the assent and approval of the five bishops whose dioceses are nearest to Iowa having been received, viz., the Bishops of Quincy, Missouri, Kansas, Springfield, and Wisconsin.

NOTICES.

Marriage notices, one dollar. Notices of Deaths, free Obituary notices, complimentary resolutions, acknowledgments, and other similar matter, *Thirty Cents a Line*, nonpareil (or *Three Cents a Word*), prepaid.

DIED.

February 27th, 1879, at Pekin, Ill., entered into rest, ISABELLA, widow of the late Rev. William Douglass.

Entered into rest, at Bremen, Germany, 3d inst., CAROLINE, daughter of the late Judge Colby, of New Bedford, Mass.

On the 11th of February, at his residence in Binghamton, N. Y., CLEMENT WARD, in the 71st year of his age.

Entered into rest, on the afternoon of March 2d, 1879. MILDRED FRANCES, only child of Richard and Frances J. Dana, of Castleton, Vt., aged 4 years and 11 months.

On Wednesday, March 5th, 1879, at Bristol, Pa., the Rev. JOHN H. DRUMM, D.D., formerly rector of St. James's Parish, Bristol.

Fell asleep, at Claremont, N. H., March 7th, CLARA FELLOWES, daughter of Arthur and Garafelia D. Chase, and granddaughter of the late Bishop Chase, of New Hampshire, aged 4 years and 2 weeks.

At Whitehall, near Clarksville, Tenn., on Sunday morning, March 2d, Miss MARY GOODE WARD, aged 63.

"Not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality." "Blessed are the dead which die in the Lord from henceforth; and their works do follow them."

In Aurora, Ill., March 3d, ALICE ADRIANCE, infant daughter of the Rev Walter H. and Julie L. Moore. Funeral services were held at Decatur, Ill., March 6th.

Entered into rest, in Christ church rectory, Newark, N. J. on March 9th, 1879, ELIZA STANSBURY, mother of the Rev. J. N Stansbury.

Released from suffering, on February 27, at the residence of her granddaughter, on Bayou Bartholemew, La., Mrs. M. D. LANSTON, a native of Bordeaux, France. A few more days would have completed her 97th year.

OBITUARY.

Died, in Germantown Philadelphia, Tuesday noon, March 4th, Mrs. SARAH K. SHOENBERGER, aged 89. Born in the last century, in the infancy of our republic, privileged in her childhood to have seen and known the father of our country, and to have been associated with some of the best people of the old commonwealth of Pennsylvania, she grew into womanhood amid surroundings of the highest and purest character. Early united in marriage to Dr. Peter Shoenberger, of Lancaster, a gentleman of wealth, energy, and ability, she led an active and useful life, and brought up in the nurture and admonition of the Lord nine sons and daughters, whose descendants now number more than one hundred, who will rise up and call her blessed.

Of her long and active life—a life literally "hid with Christ in God"—we will not speak, except of some of its more salient points. She was remarkably unselfish, and therefore both useful and happy. With her it was God first, then others. Like her Master, whom she so sedulously followed, she "went about doing good." Always a helper of the poor, she was particularly the praying, working, giving friend of the minister. Clothed with humility and living in simplicity, she found her chief source of delight in ministering to the Church and in bringing cheer to others. She ardently loved the Church—its worship, its solemn services, its "heavenly ways" She was a cheery, sunshiny Christian; her heart's window always open toward heaven, so that the blessed light of her Saviour's countenance might shine in. She was the friend of little children, and delighted to bring Christmas cheer and brightness to their homes. She was eminently a woman of prayer, committing everything to her Lord and patiently waiting His will, thus acquiescing and rejoicing. She counted nothing wearisome, and even when suffering from physical infirmities, as she often did, she uttered no complaint, but made each day a full day of duties and activities, till God came to her house—always "set in order"—and took her.

And now she is gone, in the ripeness of her years and in the beauty and sanctity of her good example, leaving behind her, for her children and children's children, and for her many friends, the memory of her useful, godly life, and the persuasion of her tender sympathy and Christlike love.

"Blessed are the dead which die in the Lord, . . . for they rest from their labors; and their works do follow them." A. B. A.

OBITUARY.

At Germantown, Philadelphia, March 4th, 1879, entered into rest, in the ninetieth year of her age, Mrs SARAH K. SHOENBERGER, widow of the late Dr. Peter Shoenberger.

The earthly life of this devoted servant of God was felt only as a benediction, and the manner of her departure has left the seed of many precious memories. She lived in the Lord, died in the Lord, and in life and death was blessed. Her whole career manifested the fruit of the Spirit—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

She was devotedly attached to the church where she worshipped, and was never absent—unless providentially hindered—from its services. Her alms and her prayers were given without stint to it. She was generous to the poor, and, to an unusual degree, thought not of her own things, but of the things of others.

Her absence makes a great gap in the church, her family, and the community; but since she has "served God in her generation, and has been gathered unto our fathers, having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favor with God, and in perfect charity with the world," it becomes all who knew and loved her not to sorrow as those without hope.

RESOLUTIONS.

At a special meeting of the vestry of St. Stephen's church, held on Friday, February 28th, 1879, the following resolutions were adopted:

WHEREAS, The vestry of St. Stephen's church have heard with profound sorrow of the death of their fellow-member, Mr. CHARLES CAMBLOS, and are desirous of expressing, imperfectly though it must be, their sense of this great calamity. Be it

Resolved, That in the death of Mr. Camblos the vestry have lost one of their wisest counsellors and the parish one of its most valuable members. A man of few words, Mr. Camblos was always decided in his views on every subject connected with the welfare of the parish, and these views were directed by a judgment which was rarely at fault—a judgment conspicuous for its freedom from bias, from any partiality. He was an eminently charitable man, as well in the wider signification of the term, of love for his neighbor, as in the narrower meaning, of benevolence and alms-giving.

Resolved, That the vestry attend the funeral in a body.

Resolved. That a copy of these resolutions be sent to the family of Mr. Camblos, and be published in the religious and secular newspapers.

MURRAY RUSH, Secretary of the Vestry.
Philadelphia, March 4th, 1879.

CHAPEL OF THE HOLY SAVIOUR.

East Twenty-fifth street, near Madison Square. Sunday services—Morning Prayer, 11 A. M.; Holy Communion, 12 M.; Evening Prayer, 4 P. M. On week-days—Morning Prayer, 9 A. M.; Evening Prayer, 5 P. M. Seats free.

LECTURE.

The Rev. Dr. Eccleston will deliver his well-known lecture on Westminster Abbey, with stereopticon views, at Association Hall, on Monday evening, March 17th, at 8 o'clock. This lecture commends itself to the enlightened public by its interesting treatment and faithful delineations of the great subject. Tickets fifty cents. Proceeds in behalf of the reformation in Mexico.

A meeting of the Queens County Missionary Association will be held in the church of the Redeemer, Astoria, on Wednesday evening, the 19th inst. A business meeting will be held at the rectory at 4 o'clock, and a service in the church at 7:30, at which addresses will be delivered by the Rev. Dr. Twing and the Rev. Messrs. Kimber, Hyland, and G. W. Smith, and by Commander Matthews, U. S. N. The Rt. Rev. Bishop Hare is also invited.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs a large amount for the work of the present year. "Give and it shall be given unto you." Rev. ROBERT C. MATLACK,
1224 Chestnut street, Philadelphia.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY
asks liberal contributions in aid of its Scholars [Postulants and Candidates for Holy Orders].
Remittances and applications may be addressed to the
Rev. ELISHA WHITTLESEY, Corresponding Sec'y;
or the Rev. F. D. HARRIMAN,
179 Seymour street, Hartford, Conn.

LETTERS TO THE EDITOR.

All "Letters to the Editor" will appear under the full signature of the writer.

DR. EWER'S PHILOSOPHY OF THE INCARNATION.

To the Editor of THE CHURCHMAN:

Dr. Ewer, in his "Conferences on Protestantism, Catholicity, and Romanism," propounds a philosophy of the Incarnation which seems peculiar and original. I have never met with anything just like it, and should like to know whether I have deduced a right understanding of it. I shall not attempt to fasten upon him a theory which he may not hold, but will cite a few passages from the book and then state what seems to me to be involved in them.

1. (P. 35.) "God having come in a visible form, so come that He can be touched by us, etc., one of two things must have subsequently happened, namely: He must either have so gone away as not to be visible, tangible, and audible through a one organic form of humanity on earth, or He must have remained with us, visible, tangible, and audible through a one organic form of humanity on earth. There is no *tertium quid*. If you decide for the first alternative, then you are a Protestant. If you decide for the second, that God has still remained, and will to the end of time remain, as a one, undying, ever fresh, amazing, organic, visible, audible, tangible, and recognizable body of human matter, known as the body mystical of God upon earth, out into which His body natural has without break or fissure expanded, then you are a Catholic."

2. (P. 46.) "The third great unity in the successive steps was the oneness between Christ's man-nature and His Church; a union, as we saw at our last conference, without any break or fissure between them."

Page 47. "4th. There is but one such unification which completes the vast constructive work. In it the poor broken fragments are reintegrated into this structure, organized, harmonized, and sustained, namely, the unity effected by the Holy Ghost in baptism between each separated individual of the race and this one Catholic Church. The life, therefore, that is in the Church now flows into the baptized man owing to his unity in the Church."

Page 55. "The Creed goes on to give the process by which the man's nature of Christ was prepared through *suffering crucifixion under Pontius Pilate, death, and burial, to rise again the third day, and to ascend*, not astronomically, but to ascend in the *highest moral and spiritual elevation, even into the condition and lofty spiritual companionship of the Most High*, 'to receive there,' in that moral and spiritual exaltation, 'the gifts for men,' and on Pentecost to pour those gifts forth from His body natural which had thus gained them, and fill with them His body mystical, the Church."

Page 57: "There were something shocking in the supposition of that fair form upon whose bosom St. John leaned continuing visible for centuries, descending to the wrinkled brow and thin silver locks of extreme old age, and lasting undying beyond even that in a decrepitude of millenniums which we know nothing of. This was the extreme of the unnatural. God never acts in a shocking or unnatural way; and such act were beneath the dignity of God."

And again, p. 58: "The Divine ingenuity in the fulness of time found out a way by which His body natural could expand without break or fissure into His body mystical, the Catholic Church, and fill the whole earth. The natural and the mystical forms of His body of human matter are but two consecutive visible conditions of that body—the one local, the other universal; its natural condition disappearing in Olivet, only that the mystical condition might thenceforward alone be visible and tangible on earth. Natural bodies expand from infancy to childhood, to youth, to manhood, by natural law; God's human body, then, continued ceaselessly to expand, but by supernatural law."

Pages 59–60: "The event at Olivet was a disappearance of the first and temporary condition of His visibility to make way for the second and lasting condition. He that first took on human nature, binding it to Himself in the womb of the Virgin, goes on taking our human nature to Himself till the number of the elect is made up."

Page 172: "To my faith, the distinctions that are drawn between Christ's own body in heaven and Christ's sacramental body on earth, as though they were, in some mysterious way, two separate existences, the one immovable in an astronomic heaven and the other movable and coming through space to the earth, are incomprehensible jargon. They are born of the continental reformation."*

Such are a part only of statements used in these conferences which convey what I suppose to be Dr. Ewer's philosophy of the Incarnation. From them I deduce the following:

1. That the Lord after His resurrection did not locally, and in the form in which He had dwelt among men or appeared after resurrection, ascend from Olivet, but that the transaction that occurred there was the diffusion or dispersion of the substance of His human body, so that it might become an element of new life in men, being capable of indefinite expansion and still a body of human matter.

2. That this diffused substance of human matter is the mystical body of Christ (of God, Dr. Ewer calls it sometimes); that this is the Church, existing antecedently to the gathering of any believers by baptism. This I infer from the distinction made on pages 46, 47, between "the unity existing between Christ's man-nature and His Church" and "the unity effected by the Holy Ghost in baptism between each separated individual of the race and this one Catholic Church." Those statements imply the existence of the Church antecedent to the gathering of men into it by baptism. What is the Church, as to its constituent elements, but the congregation of faithful souls by the solemn rite of baptism and the operation of the Holy Ghost therein, gathered and incorporated into one body?

Dr. Ewer seems to discriminate between the body of Christ and the baptized men who are its members.

I am not discussing the question, but simply stating what appears to me to be implied in Dr. Ewer's statements with a view to inquiring whether I have rightly interpreted him.

There is no room to doubt that his language is a repudiation of the commonly received understanding of the Ascension, and that such a view of the matter must materially affect the views we hold of our personal relations to Christ and of our understanding of the statements of the Creed as to His coming again. One can but observe, too, the very slight reference there is, in the statements of the doctrine, to the resurrection, and its effect upon the subsequent condition of the natural body of the Lord. What he says of the "fair form descending to the wrinkled brow and thin, silver locks of extreme old age," etc., seems to be written in forgetfulness of the effect of the new immortal life which shall flourish in an ever-fresh glow of youth and beauty (for Christ being raised from the dead dieth no more, death hath no more dominion over Him). Dr. Ewer must have lost sight of that majestic description of the One like unto the Son of Man who appeared in vision to St. John in Patmos, and who announced Himself as "He that liveth, and was dead, and is alive forevermore."

This philosophy is at least peculiar, if I have rightly interpreted it; and it would be interesting to know what Dr. Ewer has to say either in defence or in illustration of the forms of expression he has presented to his readers.

J. S. DAVENPORT.

* This statement is contrary to fact. Nothing can be clearer than the teaching of Thomas Aquinas assigning locality to our Lord's glorified humanity.

CLERICAL RETIRING FUND SOCIETY.

To the Editor of THE CHURCHMAN:

The pungent articles from the pens of Bishop Lay and others, which have recently appeared in your popular paper, urge me to ask the favor of the insertion in THE CHURCHMAN of the following statement of the Clergymen's Retiring Fund Society, incorporated several years ago. Many of the clergy and laity desire to renew their efforts in behalf of this society, which has been highly approved as fully supplying a great want in the provision of the Church.

R. M. ABERCROMBIE.

February 20th, 1879.

CLERGYMEN'S RETIRING FUND SOCIETY.

The subject of clerical relief and sustentation is one which is pressing at last upon the consciences of the members of the Church. It is certainly one step in the way of reformation when we become conscious of our responsibility. There are no statutes in the Bible more stringent and emphatic than those which relate to the support of the priesthood. The provision was most ample, and not left to any uncertainty. But this Divine jealousy for the proper maintenance of the ministry was not confined to those in active service. The priests and Levites at the age of fifty were allowed to retire from the more active duties of the sanctuary, and for the rest of their days had a right to draw upon the treasury of the Lord and His temple for their maintenance.

The statutes on this subject, which were "statutes forever," were framed by God himself. When they had served for twenty years or more, God required that His people should not wait until their ministers were worn out and decrepit, but that they should be retired on an ample allowance, and yet still be officially connected with the temple. He did not allow His Church, after consuming the best part of the lives of His priests, to turn them off to beg their living at the hand of the civil ruler, or to excite pity and the captious examination of an ecclesiastical committee. They had a claim upon the things of the altar, and the standard of respect for the office was not lowered by sending adrift a helpless, pauper priesthood. Surely the Christian Church should not be less thoughtful or merciful There is no class of men worked harder on such little pay, and it argues a low and false estimate of their office when we leave them to beg for that aid which God himself has declared to be a right. Common justice has recognized, on the part of our civil government, the duty as well as the expediency of retiring their veterans in the navy and army who have been faithful in the service of the country, while ample provision is made to protect the dignity of the office and to keep them from want. Should the Church be less considerate toward those who serve at her altars?

What a degrading picture, too, is often exhibited of a parish struggling to rid itself of a faithful pastor who has devoted all the energies, it may be, of a lifetime to its service, and who, though feeling that a longer tenure of his position may be detrimental to the interests of the parish, cannot throw himself upon the cold charities of the world, and thus remains helpless and dependent till the devotion of his people is alienated, and he is turned off to die, perchance in disgrace and bitterness of spirit. Our bishops would find much less trouble in determining questions of continued rectorship that are now vexing many parishes, and the clergy would work with far less anxiety, if the Church was not so oblivi-

ous of these pressing claims. Some relief, we are aware, has been extended by funds for aged and infirm clergymen, but these are regarded too much in the light of charity, and often do not reach the most necessitous cases, because of reluctance to appeal for pity when God has established the claim.

All praise to the relief funds already in existence; but not one has yet been organized to satisfy the consciences of many respecting the self-sacrificing veterans in the ministry of the Church. Until the Church at large shall rouse up to this duty, we see no other way of accomplishing the object than by mutual benefit association. This mode has been tried for many years in different corporate bodies with great success. Let the clergy who shall contribute monthly to the fund of this association, from the offerings of the church where they serve, claim and receive, at sixty years of age, a quota of the interest of the fund, which interest may be equably divided among the members who have reached or exceeded that age. This quota could be returned by those who have sufficient private means of support, and be added to the general fund for the benefit of those less favored. Thus, by proportionate distribution among the claimants, no liabilities would be incurred which could not be met by immediate payment.

The primitive Church furnishes us with the best and most feasible plan for securing a fund which in time would be adequate, we believe, to all requisitions. In the early Church a portion of the altar offerings was always devoted to the support of the clergy, and the means thus devoted by the faithful were thought to lose none of their worth and blessing by consecration. The clergy are the custodians of the contributions at the adminstration of the Holy Communion (Title I., Canon 12, Section III.), and they could, without any detriment to the other objects of those offerings, appropriate a portion of them to the support of those who have served at the altar. We question not for one moment that a return to the primitive practice would enlist the approbation of the laity and increase their offerings. As a safe, feasible, and equitable scheme, we commend it to the sympathies and coöperation of the bishops, clergy, and laity of our Church.

All applications for membership must be sent to the treasurer, and must be in the form here following:

FORM OF APPLICATION.

The undersigned, a clergyman of the Protestant Episcopal Church in the United States of America, now rector or minister of . . . Church, . . . desiring to become a member of the Clergymen's Retiring Fund Society, herewith pledges . . . monthly, to be paid in quarterly payments, or, failing to make such payments, there shall be a forfeiture on his part of all claims against said society. The collection required by By-law 13, amounted to $ . . . and is herewith inclosed. Or instead thereof he shall contribute $10 in money, or give his note for the like amount, bearing interest at the rate of 6 per cent. per annum, the same to be deducted out of the first money due to him out of the funds of the society.

A member changing his place of residence shall notify the treasurer—the Rev. Joseph H. Smith, Newark, N. J.

ENDOWMENTS ONCE MORE.

To the Editor of The Churchman:

I reply to "Endowments Criticised," that "Take no thought for the morrow" was the Master's own command. Endowments are emphatically thoughts for the morrow. Suppose, ten years ago, the property of Trinity church, New York, had been sold and the proceeds applied to pushing the Gospel, would the income of the Church of God be less today? I think not, but rather more, and besides many precious souls gathered for Christ. No one disputes the great work Trinity is doing, enabled by its endowments. That is not the question, but as I have stated it. Nor is the faith of the noble Bishop of Central New York in question; but would it not be better for his people to know they have a bishop to care for, and the endowment fund be applied to increasing the Gospel among them? If men *must* wait until death before their gifts go to Christ, or in life *must* give only as they can secure the working of their own sweet will in a future which they cannot read, perhaps it is better so than not to give at all. I must be pardoned, however, if I express my doubts. The great scandals incident upon the endowments of the English Church, and the notorious fact that among Swedish people in this country so little money can be had for church support, are among my warrants. Mr. Southwell's criticisms do not meet the question which, perhaps, I was so unwise in raising, but which I still think vital to the souls of many people.

J. F. Taylor.

Grand Rapids, March 1st.

LONGEVITY OF THE CLERGY.

To the Editor of The Churchman:

In your issue of March 1st there is a communication on the longevity of the clergy. From the necrology of the last three years it is shown that the average age attained by our clergy is over sixty-two years. This then is compared with the "average age of the race," which is given as thirty-four years. I am inclined to think these figures should be somewhat changed. There can be no ordination to the diaconate before the age of twenty-one years, while, if I remember rightly, this "average of the race" is made up from all periods. It is, of course, the mortality of infancy and early childhood which brings so low this general average. Louis A. Arthur.

Island Point, Vt., March 1st.

A WANT OF THE CHURCH IN DAKOTA.

To the Editor of The Churchman:

In a letter which appears in *The Spirit of Missions* for March I give some description of the work which opens to the Church in the Black Hills of Dakota, where, within two years, some 20,000 white people have settled. In my fifth annual report I made an appeal for two laborers in this interesting portion of the missionary field, in the following words:

"Are there in the Church two clergymen of robust health, good sense, ready sympathy, and earnest faith who will offer themselves for this work?"

My appeal was not entirely in vain. The Rev. E. J. K. Lessell volunteered for the work, and his eight months' labor has resulted in the building up of a self-supporting congregation. He needs an associate who shall help him in his work in the outlying towns and mining-camps, and I beg a place for my appeal in your columns in the hope that thus my need may come before the eye of some brother, young and unmarried, fitted and disposed to enter into this important field; a field where a good man can exert influence upon a population which is taking the shape in religion, as in other things, which it will keep for centuries to come.

William H. Hare,
Missionary Bishop of Niobrara.
22 *Bible House, New York, March 7th,* 1879.

HYMNALS FOR SUNDAY-SCHOOLS.

To the Editor of The Churchman:

There are occasionally sent to rectors and missionaries some specimen sheets of hymnals designed for Sunday-school use, with music for the same well adapted to the purpose. For some Sunday-schools, especially in mission work, these excellent hymnals are too expensive for general use among the children. A few copies for those who lead the music (and these are usually the only ones who understand the notes) are all that can be afforded. Cannot the very same hymns, and with the same numbers, be issued in a small and inexpensive form, without the notes, so that every child in the Sunday-school can have a copy for use? The children commonly sing without any knowledge of the notes; but it is exceedingly important that they should have the words before them.

This question is asked because the want of such little primer-like copies of Sunday-school hymns, furnished at a small price, has been seriously felt. If any publishers of Sunday school hymnals have already met this want, where may the books be obtained?

Benj. B. Griswold.

Carroll P. O., Baltimore, Md.

NEW BOOKS.

The New Testament; or, the Book of the Holy Gospel of our Lord and our God, Jesus the Messiah. A literal translation, from the Syriac Peshito Version. By James Murdock, D.D. A New Edition. [New York: Robert Carter & Brothers. 1879.] 8vo, pp. 515.

This important work having been for some time out of print, the publishers have reissued it in a neat edition. The history of this Syriac Peshito version of the New Testament is of much interest; and the version itself is for many reasons of very great value. This Syriac Testament was first printed at Vienna, Austria, in A.D. 1555. The venerable Patriarch Ignatius of Antioch, desirous of securing this version for the use of the Churches of the East, deputied Moses, of Marden, in Mesopotamia to proceed to the West for this purpose. He tried, first at Rome and then at Venice, to secure an interest in his object, but in vain. At last, the Chancellor of Austria, Widmanstad, entered into his plans with great zeal; the emperor generously defrayed the whole expense of printing, and almost the entire edition was sent to the patriarch for gratuitous distribution. This rare work, however, has never, until lately, been accessible to English readers.

It was in the year A.D. 1845 that the late Rev. Dr. James Murdock, the well-known historian, commenced reading this Syriac New Testament in the original. He was then in the seventieth year of his age. About ten years later, and when an octogenarian, he commenced studying the Arabic language, and as he could get no good Arabic grammar, he made one for himself. He lived long enough, also, to grasp clearly in all its length and breadth that vast fundamental distinction between the Faith and the philosophy of the Faith. As he became familiar with the Syriac Peshito New Testament he was charmed with it. He says: "The artless simplicity, directness, and transparency of the style—the propriety and beauty of the conceptions of Christ and His followers, as expressed in a Shemitish dialect, very nearly identical with their vernacular tongue—the pleasing thought that the words were probably, in great part, the very terms which the Saviour and His apostles actually uttered in their discourses and conversations—and especially the full comprehension which the Syriac translator seemed to have of the force and meaning of the inspired original, served to chain attention and hold the mind spell-bound to the book." It was under the influence of such feelings and convictions that Dr. Murdock determined to prosecute his labors and publish his translation into the English language. For more than four years he devoted special attention to this work, and to the study of the Syriac language and literature. It was not until he had completed his work that Etheridge's translation of the Four Gospels came to his notice.

As to this Syriac version itself, the follow-

ing points indicate its exceeding value. The original translation of the Greek New Testament into the Syriac language was doubtless made in the latter part of the first century or the first part of the second century; and if so, then during the lifetime, possibly, of at least one of the apostles.

The universal tradition in the East is that this version was made by some one or more of the primitive apostles and evangelists, or by their companions and associates. Some name St. Mark as the translator, some name Thaddeus, the reputed Apostle of Mesopotamia. It is certain that the early Christians in Syria and Mesopotamia spoke only the Syriac language. This was the language of our Saviour, of all the apostles, of the Seventy, and of several of the evangelists. It was, therefore, indispensable that the New Testament should, at an early day, be in the hands of the great multitudes of Christians, who, before the close of the first century, were found in these regions, and in a language with which they were familiar. Indeed, some learned men have contended that considerable portions of the New Testament were first written in Syro-Chaldaic (or Syriac), and were then translated into Greek. In respect to St. Matthew's Gospel, this opinion was held unquestioned in the Church for the first fourteen hundred years; and concerning the Epistle to the Hebrews, and some other epistles, the same opinion has been maintained by many of the Greek and some of the Latin fathers.

But the confessedly early period when the Syriac Testament existed and was in use is the special point which gives to it its peculiar value. It shows just how the New Testament was understood by those who spoke and wrote it. It is thus not only a commentary, but the best of all commentaries, for here we have the very words which the Saviour himself and His apostles used.

Besides the Syriac language is admirably fitted to convey to men the revelation from God. More primitive than the Greek, abounding in root-words, with no artificial constructions or phraseology, it expresses the truths of the Gospel in thoughts that breathe and words that burn. Thus the two languages, Syriac and Greek, supplement each other; and in the Greek, the simple Faith of Christ was subsequently stated and defined with scientific precision and accuracy. The *Homoousion* and *Homoiousion* distinction, vital as it is, is Greek, and not Syriac. Indeed, the name of this version, *Peshito*, indicates its character—that is, *plain*, simple, *easy to be understood.*

Dr. Murdock in his translation studiously avoided the language of our common English version, that attention might be fastened on the *thing* itself. He aimed at translating as literally as possible in consistence with idiomatic and perspicuous English. He also made choice of good, old, strong Saxon words, as better expressing the spirit of the Peshito original. In this literalness of translation the careful reader will often find rich and unexpected veins of wealth, as the commonest words flash upon the mind new meanings and new shades of thought. Sometimes the greatest doctrines of the Faith thus appear in a new light. We can only give one example: the word Saviour in our English version is uniformly translated in the Syriac Testament, Vivifier or Life-giver. This is the primary signification of the word in the original Syriac; and yet, what a different meaning in the two words! The thoughtful reader will see at a glance how much is involved in this distinction. The very foundation is thus taken away of both the two systems of Universalism and a limited unconditional election.

There is another particular in which this Syriac Testament has special interest. In an appendix (No. I.) the translator has given a table, showing the distribution of the Syriac New Testament, not into chapters and verses—for of this, the Syriac Christians knew nothing—but into lessons, as read in the Syriac Churches, with the various occasions in the Christian year on which these lessons were used. In these days of new lectionaries this old one of the Syriac Churches is worthy of examination.

In the appendices at the end of the volume the reader will find much valuable information, not only concerning this Peshito version, but also the history of the early Syriac manuscripts.

We only add in conclusion that not a few of the most learned students of the Bible have expressed their high appreciation of the value of this Syriac version of the New Testament, and in the strongest language; while not a few Christians in private life make it their daily companion. The learned Bishop Walton, in the *Prolegomena* to his Polyglott Bible, speaking of this Syriac version, says: "This (the Syriac) language is of the highest importance, because the writers of the New Testament, to whom this language was vernacular, first preached the Divine oracles in it to the Jews, and afterward wrote them out in Greek, yet retaining everywhere the spirit of the Syriac. Nay, it was vernacular to the Lord and Saviour himself. . . . This language He consecrated by His holy lips; in this language He taught the doctrines of the Gospel; in it He offered His prayers to the Father, laid open the mysteries hidden from the world, and heard the voice of the Father coming from heaven; so that we may say, *Lingua hominum est lingua nobilitata Dei.*'"

DISCUSSIONS IN CHURCH POLITY. From the Contributions to the *Princeton Review*, by Charles Hodge, D.D. Selected and Arranged by the Rev. William Durant. With a Preface by Archibald Alexander Hodge, D.D. [New York: Charles Scribner's Sons.] 8vo, cloth, pp. 532. Price $3.50.

From the year 1835 to 1868 Dr. Hodge contributed annually an article to the *Princeton Review*, in which he discussed some doctrinal or ecclesiastical principle involved in the action of the General Assembly of that particular year. The only exception was, his son tells us in the preface, in the year 1841. Selections have been made from these articles and grouped into a somewhat systematic form. At least the subjects follow each other in the best logical order that the disjointed character of the several parts allowed. And so we have a series of views which are well worth examining, not, however, because of the information or wisdom that they furnish, but because they show the ingenuity of the author himself

It may be said that in the matter of style and method these essays are admirable. They are delightful examples of terse and clear English, and of clear-cut analysis, The volume embraces a great variety of topics. Many of them relate to questions of discipline within the body which Dr. Hodge represented, and to issues which very few persons who are not Presbyterians will care to examine. A large portion of the second part of the volume, which is devoted to what the editor calls "application of principles," must, therefore, have comparatively little value for those outside of that particular ecclesiastical organization. To those within it, the doctrines here laid down and ably defended will carry, of course, considerable weight, and we should suppose that among them marked and unusual deference would be given to the opinions of a man so prominent and distinguished as was the author.

We do not feel called upon to criticise any of the theories laid down in the latter half of this volume. The matters discussed are what may be called domestic privacies, and we shall not venture to intrude upon any family disputes of this kind.

Dr. Hodge's teachings as to the nature of the Church, its province, and the principles of Church union, which are among the points discussed in the first part, do, however, come within the province of catholic and general criticism. Here he professes to set forth not what those who are already Presbyterians ought to believe, and how they should carry on their private ecclesiastical business, and what the Christian world at large, we as well as they, ought, in his opinion, to accept and to hold.

We confess that some of his statements have surprised us. We did not expect that his opinions would be in very full accord with those held by nineteen twentieths of the Christian body, but neither did we expect that he would be found holding the theories here set forth. The first chapter, for example, is devoted to an elucidation of his views concerning the "Idea of the Church." And in it he asserts that "the Church, as such, is not a visible society." It is a communion of saints, and that communion is invisible, and "none are saints but the sanctified in Christ Jesus." The bond which unites them "cannot be anything external, because that may and always, does unite those who are not saints."

This theory is not by any means new, but we were not aware before that it had been accepted by the body in whose behalf Dr. Hodge taught. It can be easily shown, both from Scripture and from the nature of the case, that such a definition, if true, would reduce the Church from a body to an idea only. For, granting that the Church is restricted to those who are sanctified, that it includes only inward and invisible life, it is a matter of fact, on the other hand, that this sanctification is of various degrees in different persons, and that the spiritual life is in all stages of development, from that which has just become regenerate to that which was advanced far toward the measure of the stature of the fulness of Christ himself. *But in no case is it perfect.* Hence, if this idea of the Church is the true one, the true Church includes Christ and no one else. But this is absurd. Hence sanctity is not the only note of the Church, and the Church may include others besides those whom the author calls "the sanctified."

It was in one sense unfortunate that the several parts of this volume were not written continuously, but at different times. The editor has evidently overlooked the fact that Dr. Hodge was not always consistent with himself. In fact, one meets with frequent contradictions in these pages, and the great trouble is to ascertain precisely what the learned teacher did finally, and in reality believe. We have seen what his idea of the Church was in one of the thirty-two years while he was contributing to the *Princeton Review* and lecturing to his classes in the theological seminary. But in another of those years we find him writing—this time, however, on "Theories of the Church." Christianity appears, he says, under three forms, the Ritual, the Rationalistic, and the Evangelical. Of course, the latter is the only true form, and this he defines as follows:

> The only conclusion to which that system can lead is that all professors of the true Faith are members of the visible Church. Any individual man who makes a credible profession of religion we are bound to regard as a Christian; any society of such men, united for the purpose of worship and discipline, we are bound to regard as a Church. As there is endless diversity as to the degree of exactness with which individual Christians conform, in their doctrine, spirit and deportment, to the Word of God, so there is a great diversity as to the degree in which the different Churches conform to the same standard. But, as in the case of the individual professor, we can reject none who does not reject Christ, so in regard to Churches, we can disown none which holds the fundamental doctrines of the Gospel. . . .
>
> You cannot possibly make your notion of a Church narrower than your notion of a Christian. If a true Christian is a true believer, and a professed believer is a professing Christian, then, of course, a true Church is a body of true Christians, a professing or visible Church is a body of professing Christians. This is the precise doctrine of our standards, which teach that the Church consists of all those who profess the true religion.

And thus the author, in the course of his

intermittent teaching, presents us with various shades of doctrine. At one time we are told that the Church is altogether invisible, and at another time it is a body of believers. This, we say, is unfortunate.

But there is another characteristic of these teachings on Church polity which sinks morally below the realm of accidents. It is to be presumed that Dr. Hodge was prevented by circumstances from coming to any clear or fixed conclusion as to the nature of the Church. He lived in an ecclesiastical atmosphere where the light came to him through earth-born fogs that distorted its rays into crookedness. The same object seldom appeared twice alike.

But this is no reason for his misrepresenting the doctrines of others. The standards of the Episcopal Church, for example, are so definite that no man in the author's position need be ignorant as to what they contain. They do not teach that "there is no salvation to those who are not in subjection to some prelate." Yet Dr. Hodge says they do teach this. He also represents this Church as "founded on the assumption that" those for whom the priest acts "have not the liberty of drawing nigh to God"; and as claiming that "subjection to the bishop is an indispensable condition of salvation." He declares that as a system it "is not only destructive of true religion, *but leads to security* in the indulgence of sin and commission of crimes." And again, "Its legitimate fruits are recklessness and profligacy, combined with superstition and bigotry." Again, this system "has changed the plan of salvation"; "it has introduced idolatry. It has perverted religion. It has rendered men secure in the habitual commission of crime."

All these charges, and many more which might be quoted, are brought against what the author terms the "Anglican theory of the Church." We are filled with double wonder, first, that Dr. Hodge should ever have made them, and secondly, that the Rev. William Durant should ever have printed them. The contradictions which he overlooked are comparatively harmless. But these positive falsehoods subject some one to a fearful responsibility.

SAMUEL JOHNSON: His Words and His Ways. Edited by E. T. Mason. [New York: Harper & Brothers. 1879.] 12mo, cloth, pp. 319.

This is a peculiar kind of biography, but we must say that it is very entertaining. The editor has gathered out of the many books either written of Johnson or containing passages descriptive of him and his characteristics such notices as he thought were especially significant, and has arranged them under different headings. We have, for example, his "Habits as Scholar and Author," "Melancholy," "Playfulness," "Pugnacity and Contradictoriness," and some forty other topics of this kind. Boswell is not by any means the only authority quoted from. Johnson was so prominent as a man of letters that nearly every writer of his age had something to say about him. And, very likely, the reader will reach, by means of this digest of opinions about Johnson, a better idea of the general estimate in which he was held than can be got from the biography of any single author. It is certainly very interesting to compare the views which different writers took of him, and the editor is to be thanked for remaining perfectly silent himself and letting others speak.

HOME COMFORTS; or, Things Worth Knowing in Every Household. Being a Digest of Facts established by Science, Observation, and Practical Experience respecting the Important Art of Living Well and Cheaply, Preserving Health, and Prolonging Life. Edited by Edwin T. Freedley, as a companion Volume to his "Common Sense in Business." [Philadelphia; Claxton, Remsen, & Haffelfinger. 1879.] 12mo, cloth, pp. 373.

This is an excellent work of its kind, and there are many with which it may be compared, for, as one result of the greater attention given in these later years to domestic economy and hygiene, we have an abundance of books put forth as guides and helps in the science and in the art of living. One special point of excellence in this particular book is the fact that the author, instead of attempting to be original, has gathered the best things contained in other works.

Besides, its suggestions are eminently practical, and such as will readily commend themselves to the common sense of ordinary people. They are adapted to the every-day wants of families in average circumstances. The art of house-furnishing, of marketing, of cooking, and of dressing—in short, nearly everything pertaining to domestic economy is explained without any waste of words.

THE RIGHT USE OF BOOKS. A Lecture. By William P. Atkinson, Professor of English and History in the Massachusetts Institute of Technology. [Boston: Roberts Brothers. 1878.] Cloth, pp. 65. Price 50 cents.

There is much in this lecture that every thoughtful reader will pronounce wise and timely. Most of the evils of which the author complains are real and of serious importance. The world needs warning and guidance in this matter, and we only regret that the author has not done more in the way of strong help. Mr. Atkinson's directions and suggestions are generally based upon a very narrow view of life and of mental discipline. He makes light of the importance of metaphysics, and he shows by his method of reasoning that his personal acquaintance with that branch of knowledge is very small. He ridicules the study of Greek and Latin as "utterly unsuited to be the staple of education of our generation." He encourages reading which will be helpful in the trade or profession which we expect to follow, and which falls in with our mental aptitudes and our natural tastes. These are the two things which he recommends as determining considerations in our choice of reading. These rules have produced the very evils of which the author complains. Unfortunately the "mental aptitudes and natural love" of the masses incline them toward silly novels, "the gin-and-water of the circulating library," as Mr. Atkinson calls them. We commend the subject as one of great moment; we wish that the author had given a more satisfactory solution of the problem.

A CENTURY OF AMERICAN LITERATURE—1776–1876. Edited by Henry A. Beers, Assistant Professor of English Literature in Yale College. [New York: Henry Holt & Co. 1878.] 16mo, cloth, pp. 407. Price $1.00.

The title to this work promises much more than the book itself gives. We have a series of extracts from some forty authors, beginning with colonial times and coming down to the present, and very brief biographical sketches of each. The selections are seldom from the best writers, and this is especially the case when we get into our own period. The editor says that his aim was to make these selections "illustrative of the growth of American literature." We should be sorry to think that the specimens here given are a fair indication of our literary progress during the century. We know of several school readers that give quite as much information as this volume furnishes, and that show better discrimination in the selection of extracts.

A VINDICATION OF PROTESTANT PRINCIPLES. By the Rev. R. H. McKim, D.D. [New York: T. Whittaker.]

This volume contains three lectures delivered by Dr. McKim at Holy Trinity church, Harlem, N. Y. in reply to "Father" Preston. With a well-considered exposition of the argument on various points of difference between Roman and Protestant Christians; with an extensive and judicious selection from the teachings of history, both as to the almost endless catalogue of Romish inconsistencies and as to facts generally; and with all this written out in an exceptionally clear and readable style, Dr. McKim has given us an acceptable, and we hope it will prove a very useful, contribution to controversial literature.

MEMOIRS OF THE LIFE OF ANNA JAMESON. Author of "Sacred and Legendary Art," etc. By her Niece, Geraldine Macpherson. With a Portrait. [Boston: Roberts Brothers. 1878.] 8vo, cloth, pp. 362. Price $2.50.

This memoir comes comparatively late. The idea was not thought of at the time of Mrs. Jameson's death, nearly eighteen years ago. Then her friends "to whom, in their early grief, all her wishes were sacred," yielded to her desire that her private life and the facts connected therewith should not be "paraded before the world." But now it seems that desire has lost its sacredness, or perhaps it would be better to say that it has been set aside by the stronger desire to vindicate her memory. Miss. Martineau, in her autobiography, made Mrs. Jameson the "subject of various depreciatory animadversions." And it has been mainly for the purpose of defending the life and character of her aunt that the author has prepared and published this memoir.

It is written out of the fulness of a reverent and loving heart. The story of Mrs. Jameson's childhood and of her unfortunate marriage, her struggles and marked success as an author, her devotion to the friends who helped and sympathized with her, the account of her travels, including her trip to Canada, whither, after a long separation from her husband, she went to join him, and, as the result proved, to make arrangements for a final separation—in short, a full outline of her personal, literary, and domestic experiences, together with frequent extracts from her books and from unpublished letters, will be found in these pages.

Besides the mystery of her unfortunate married life, which is only half explained, we are brought into contact with the old familiar shadow of the trouble between Lord and Lady Byron, which is not explained at all. We know only this, that Mrs. Jameson and the poet's wife were exceedingly intimate for years, and that an "implacable" difference, all at once, separated them.

This is one of the few biographies which every reader who begins will read through. It is full of absorbing interest. And perhaps the reason is, that the author leaves much for our imagination to supply.

THE SILVER CHALICE, AND OTHER POEMS. By Emma May Buckingham, Author of "A Self-Made Woman." [New York: S. R. Wells & Co. 1878.] 12mo, cloth, pp. 80.

These poems, even the most serious of them, are frequently quite amusing. The unpoeticalness of some of the lines furnishes, though undesignedly of course, that unlooked-for contrast and reversion of the line of thought which philosophers have assigned as the explanation of wit. We need not quote examples. The volume is an instance of the fact that our free institutions, which give every one an equal chance to rise in the world, have also tempted many unpoetical people to compete for the poet's honors. And here we have yet another failure.

APPLETONS' ILLUSTRATED HAND BOOK OF AMERICAN WINTER RESORTS For Tourists and Invalids. With Maps. Revised for the Season of 1878–'79. [New York: D. Appleton & Co. 1879.] 8vo, cloth, pp. 138.

This book was designed to furnish information about the places where those who wish to escape the rigor of a Northern climate during the winter months can find pleasant and healthful homes. The work is full of just those facts which tourists wish to know.

MY GUARDIAN. By Ada Cambridge. Illustrated by Frank Dicksee. [New York: D. Appleton & Co.]

Of course, before opening the covers, one knows the plot of the story under this very familiar title. Of course, also, our conjectures are fully realized. The ward *is* loved by her guardian. They *do* meet with all sorts of

tribulation, which finally brings about a happy ending of matrimony and general felicity. We never knew it to fail. But this pleasantly told little story diversifies the same by introducing a very inoffensive boy, brother to a certain young spit-fire, who plays the part of foil and general contrast to the amiable young heroine. The said boy develops into an equally mild and inoffensive lover, whom the heroine marries in a fit of desperation when, as she imagines, she discovers that her guardian does not love her, and who obligingly dies as soon as she discovers that he does.

The book is profusely illustrated, and the pictures are decidedly the most original part of the book.

CONVERSION OF THE WEST: THE CELTS. By the Rev. G. F. Maclear, D.D., Head Master of King's College School, Author of "The Missions of the Middle Ages." 16mo, cloth, pp. 189.

THE CONTINENTAL TEUTONS. By the Very Rev. Charles Merivale, D.D., D.C.L., Dean of Ely. 16mo, cloth, pp. 180.

THE NORTHMEN. By the Rev. G. F. Maclear, D.D., etc. 16mo, cloth, pp. 202.

THE ENGLISH. By the Rev. G. F. Maclear, D.D., etc. 16mo, cloth, pp. 183. [London: Society for Promoting Christian Knowledge. New York: Pott, Young & Co.]

These four volumes are all devoted to one and the same great subject, but each takes up a particular branch of it. They are designed to show the planting of, and progress among, the nations of Western Europe. No department of Church history is more important to us than this, for it tells how the Gospel has come down to us. The two men who have unfolded this subject were in every way competent for the task, and they have accomplished it in a most scholarly and satisfactory manner. These volumes are of sterling worth, and no one can read them without gaining much that every man ought to know. Even those who consider themselves pretty familiar with the history of Western Christianity, and with the story of the early British Church, which is older than that of Rome, will find here a great deal that is fresh. The charm of these volumes lies not only in the wonderfulness of the things related, but also in the way in which the subject is presented. Books like these ought to be circulated. They deal with antiquities that concern the whole English-speaking world, and everybody who reads them will see at once why this is so.

GRANDMOTHER DEAR. A Book for Boys and Girls. By Mrs. Molesworth, Author of "Carrots," "Cuckoo Clock," "Tell Me a Story." Illustrated by Walter Crane. [London: Macmillan & Co.]

This very handsome book, filled with some of Crane's happiest sketches, is all about a very dear "Grandmother Dear," who took care, and such wise and tender care, of three little children whose mother was dead and their father constantly away from them.

These children's grandmother carries them off with her to France, where they have a most delightful time, all sorts of adventures, both agreeable and otherwise, and lead a sensible, hearty life.

The thread of the story is only a slight one, but the conversation is sprightly and sensible, the teaching wholesome, and the book is a credit to the author, who has already sent such very pleasant children's stories out into the world.

AN EYE FOR AN EYE. By Anthony Trollope. [New York: Harper & Brothers.] Harper's Franklin Square Library.

Mr. Trollope never hesitates upon any occasion to call a spade a spade, wherever and whenever he meets the article. In this book he goes much further, and insists upon telling us, in some of the plainest language which the English vocabulary can furnish, a story revolting enough when handled in a much more delicate manner. It is charitable to suppose that, by using his very plain and forcible language, Mr. Trollope intended to paint his hero's treachery in the blackest possible colors. In that he has succeeded, and in these respects the book can be called his most powerful effort, but otherwise it is a most painful, and we wish we might truthfully say improbable, story. But, alas for human nature, it is only a too possible one!

REASON AND REVELATION: An Open Letter to Robert G. Ingersoll, etc. [Chicago: Mitchell & Hatheway. New York: American News Company.]

This pamphlet, from the pen of Mr. Charles R. Hodge, of Illinois, is well worth reading. "Colonel Bob's" philosophy, logic, and rhetoric are pretty thoroughly stripped by Mr. Hodge of their fine clothes, and the nakedness beneath made clearly, and even abhorrently, visible. For instance: "Let me follow out a curious idea which you advance. 'Man is a machine, into which we put what we call food and produce what we call thought. 'Think of that wonderful chemistry by which bread was changed into the divine tragedy of Hamlet!'

"Here is an idea worth investigating! Metaphysicians may now cease their labors for awhile to admire. The productions of the mind are bread and meat! This valuable discovery opens up a metaphysical Africa for scientific exploration. From henceforth thought will be divided, according to the Ingersollian system, into two general classes—animal and vegetable; these may be divided and sub-divided, and careful and exact experiments made for the sake of identifying them.

"The tender-hearted maiden who weeps over. . . little Nell . . . is but weeping over an etherealized mass of roast beef rare, bread and butter, and a generous supply of vegetables. Think of that wonderful chemistry by which an onion was changed into the touching melody of 'Home, Sweet Home'!

"This is true science, and is destined ultimately to enter into all the affairs of life. . . . Instead of trying to persuade people to think as we do, we must persuade them to eat as we do. We shall hear no more of 'Free Thought' as your battle-cry; 'Free Lunch' will usurp its place. With these elevated views of thought, I would recommend you, my dear sir, to state in your subsequent writings whether the thoughts contained therein be 'fish, flesh, fowl, or good red herring.'"

Again, Mr. Hodge quotes from Col. Ingersoll: "They tell us that man has intelligence, therefore there must be an intelligence greater than his. Why not say God has intelligence, therefore there must be an intelligence greater than His?"

This piece of logic has had a wonderful effect upon the minds of men who, inconsistently enough, are disposed to look upon logic as a miracle. But listen to the colonel's antagonist: "A man called on me the other day who had but one eye; the thought at once entered my mind that his father possessed two eyes; your line of argument would lead to the inference that his grandfather possessed three, and so on, *ad infinitum*."

We have not space for more. We will only add that if any clergyman is suffering from an attack of powerless silence in the presence of those who argue as Robert G. Ingersoll argues, he can be relieved, for the sum of fifteen cents, by reading Mr. Hodge's admirable pamphlet.

TALES FROM SHAKESPEARE. By Charles and Mary Lamb. Edited, with an Introduction, by the Rev. Alfred Ainger, M.A. [London: Macmillan & Co.]

To do more than comment upon the fitness of bringing out a new edition of this little work of these two most charming English writers is entirely unnecessary. It is always to be regretted when children grow up to young manhood and young womanhood without at least some knowledge and admiration of this greatest English poet. To put this little book of the Lambs into the hands of children is certain to create a desire for that knowledge. No child could fail to be interested in these charmingly told tales. By other and less skilfully discriminating pens the attempt must have more or less failed to fulfil its object. As it now stands, there can certainly be nothing one would wish added and, still less, taken away. We earnestly recommend this little book to the notice of every parent, and wish it might be read by every child. Messrs. Macmillan & Co. have brought it out in handsome binding, with clear type and a pretty title-page picture.

AN INTERNATIONAL EPISODE. By Henry James, Jr. [New York: Harper & Brothers.] Half-Hour Series.

The charming style which makes Mr. James so delightful in "Daisy Miller" is intensified in this skilfully drawn little study of English and American life. Mr. James's hits are capital, whether levelled at countrymen or foreigners. His delightful American *women*—this time—generalize, and this he finds to be a characteristic of all American women; and his Englishmen are dull, but very nice. The scene shifts from Mrs. Westgate's villa at Newport to London. And the characters are Lord Lambeth, the unduly-watched-over heir of a duke; Percy Beaumont, a wary young Briton; Mrs. Westgate, the frivolous person of the story, wife of a New York lawyer, who never finds time to see his wife, and Mrs. Westgate's sister, a learned young person from Boston.

Lord Lambeth becomes very much interested in Bessie Alden, much to his cousin's dismay and horror, who has him instantly summoned home. But his fate is only deferred, for he proposes to the young lady upon meeting her again in London, only to be refused. This is the slender thread, for *plot* there never is to Mr. James's stories; and upon this slight foundation, by means of a series of conversations, he has succeeded, in a most delicate and subtle manner, in making these people more real and delightful to us than any that his clever pen has ever drawn before.

CAPTAIN NELSON. A Romance of Colonial Days. By Samuel Adams Drake. [New York: Harper & Brothers.]

Harper's Library of American Fiction makes progress. This latest book is superior to many of its predecessors, and equal to any; the author being the Francis Parkman of novelists. The scene opens in Boston, under the government of Sir Edmund Andros. We are told how the fort was taken by the angry colonists, with Cotton Mather and Bradstreet figuring largely in the scene. Then the hero, Captain Nelson, having incurred the jealousy of his fellow-townsmen in his bravery, is sent in charge of a small armed party Canadawise. We follow his unfortunate fortunes; when, falling a captive to France, he is carried a prisoner to Quebec. Here there are Indian battles, and interviews with the French governors, and sprightly French conversations, and intrigues with Indian chiefs. Captain Nelson is an Englishman, claiming a great French possession, the whole of Acadia, which fact he constantly bears in mind and introduces often. He is separated from his first love by political troubles, but speedily forgets her in the society of a charming young French girl upon his escape to France. Here he meets with many adventures also, and performs the Dumas-like feat of posting across France. After any amount of adventures, and making many friends and enemies also, he finally follows his French love through England, and succeeds in making her his wife. The whole book has a delightful flavor of olden times. Some of the descriptions are very fine, and the whole story holds the interest from the first page to the last.

STORIES OF REMARKABLE PERSONS. By W. Chambers, LL.D. [Edinburgh and London: W. and R. Chambers. 1878.] 12mo, cloth, pp. 319.

The author has written out the lives of some twenty-five prominent persons, or of such as the world ought, at least, to know something about. These biographies are told

in a way that cannot fail to leave both a good and a pleasant impression. They include, moreover, a great variety of characters, and therefore the volume is unusually cosmopolitan in its tone and contents. It instructs us concerning Taylor, the Water Poet, Horace Greeley, Camille Desmoulins, Sir Walter Scott, A. T. Stewart, the Herschells, Thomas Edward, "The Banffshire Naturalist," the Jubilee Singers, and many others, equally diverse in their lives and work. And the stories are so vividly presented that even those who care only for what is entertaining will find these more lively than half the fiction to which they resort for recreation.

JOHN LOTHROP MOTLEY. A Memoir. By Oliver Wendell Holmes. [Boston: Houghton, Osgood & Co. Cambridge: The Riverside Press. 1879.]

The story of Motley's life is here briefly told, yet more or less attention has been given to all its more important features. We have a pretty full account of his college career, and of his first unsuccessful attempt at authorship in the novel entitled "Morton's Hope," and of the way in which he was finally led to select history as the special subject of study. His wonderful industry in collecting materials for his different works in this department, his slow but steady growth into public favor both here and in England, are, to us, by far the pleasantest parts of the biography. It is somewhat surprising to learn that Mr. Murray, of London, declined the manuscript of the "Rise of the Dutch Republic," and that it was published at the author's expense.

Dr. Holmes has gone quite fully into the account of Mr. Motley's diplomatic life, as minister to Austria and to England. He describes the circumstances leading to his resignation of the former, and to his recall from the latter of these two offices. All this portion of the volume, and it forms a considerable part of the biography, partakes largely of the nature of a defence. We can easily understand how personal friendship for the man, and a feeling of indignation at what he felt was injustice, caused the biographer to regard the questions connected with this side of Motley's public life as very important, and so tempted him to vindicate his memory and character. We, for our part, regret that he has made these points so prominent. Motley's greatest honor comes from his literary and not from his political endeavors. The world will remember and read his books long after it has ceased to inquire why he was recalled from the English mission, or whether the personal quarrel at Washington was or was not the cause of another man's being appointed to his place. Controversies like these are of little moment compared to the lasting interest which his name as one of the first of modern historians will always keep alive.

But along with this feeling of disappointment there comes also that of admiration at the strong and surprisingly able way in which the author handles the matter. Some of the thrusts are, rhetorically and intellectually, exciting to the reader because of their directness and power. And no one will begin this part of the published record of what Motley was and of what he did without following it on to the end.

ADDRESSES AND SPEECHES ON VARIOUS OCCASIONS. From 1869 to 1879. By Robert C. Winthrop. [Boston: Little, Brown & Co. 1878.] 8vo, cloth, pp. 566.

Many of the addresses contained in this third volume of Mr. Winthrop's collected miscellanies are of an historical character. The ten years which they cover have been rich in occasions when the American people paused to look backward over the course through which the nation had been led. A considerable number of these addresses are devoted to the memory of distinguished persons; those who have been influential, as statesmen and as scholars, and in the humbler sphere of industrial life, toward building up our present prosperity. All of them are valuable because of what they contain, and also for being examples of that dignified oratory which is fast becoming a thing of the past. They show careful and conscientious preparation, and, in many respects, might serve usefully as models of this kind of rhetoric. At any rate, they are in marked contrast with the flippant style which seems to have an increasing fascination for our public speakers.

SOCRATES. A Translation of the Apology, Crito, and parts of the Phaedo of Plato. [New York: Charles Scribner's Sons. 1879.] 12mo, cloth, pp. 159. Price $1.50.

The translator, in selecting and turning into smooth and readable and genuine English those portions of Plato's writings which throw light upon the closing scenes of the life of Socrates, has done a good work. We commend it to the attention of all classes of readers, and especially to those who have not yet learned from a personal study of such passages as are here given what the religious teachings of Socrates were. His name is, of course, familiar to everybody, but comparatively few know how strikingly he represents the unconscious leadings by which the Holy Spirit guided the Gentile world toward Christ, and how, on the other hand, he shows the universal need of some teacher sent from God.

One reason why the public generally is ignorant of the moral and religious teachings of Plato and Socrates has been the fact that they have been locked up in an unknown language, or else have been made intelligible to English readers only in the form of complete translations. But our author has selected from the vast body of philosophical and theological speculation which the works of Plato contain those parts which will be most likely to interest people now—those which bear upon questions of ever-living importance. We cannot but think that his book will accomplish great good. It will show thus much, at least, namely, that there was wisdom long before the nineteenth century dawned, and that, though all our modern lights, the scientific fire-flies of this summer-time of earth's history, should withdraw their shining, the world would not be so utterly dark as some folk imagine.

POEMS OF PLACES. Edited by Henry W. Longfellow. America New England. In Two Volumes. [Boston: Houghton, Osgood & Co. 1879.] 16mo, cloth, pp. 270, 288. Price $1.00 per volume.

These volumes will satisfy the most ardent admirer of New England's historic and natural glories. They show how frequently poets have made this section of the world the subject of their songs, and that though young in history, and though it has but recently become a member of the great family of nations, it is already rich in poetic honor. Its fields may even now be called classic, because of the abundance of literature connected with them. The poems are arranged according to towns, and in their alphabetical order. Those who wish to ascertain which of the several New England States stands highest in the number and excellence of its poems can easily do so by going through a very simple example in addition. The most favored places, judging merely by the amount of verse devoted to each, are Boston, Cambridge, Concord, Newport, and the White Mountains. But in most of these cases the interest is historical rather than essential—something belonging to events, and not to the places themselves.

THE BOHEMIAN. A Tragedy of Modern Life. By Charles De Kay. [New York: Charles Scribner's Sons.] 16mo, cloth, pp. 107. Price $1.00.

The heartlessness which a worldly life is apt to produce in fashionable women, and the tragical result to which coquetry led in one instance, constitute the subject of this short novel. The author attempts to analyze some of the elements of our modern society in cities, and makes one or two strong points. But the characters are rather overdrawn; and in a single instance, at least, that of Harpalion, the would-be poet, he has produced only a distortion. So far as the main line of the story goes—namely, the unfortunate love of De Courcy Lee for Adelaide Bryce and its disastrous end—it is well conceived and skilfully told. But the subordinate parts are less of a success, and detract greatly from the merits of the volume.

A NEW LIBRARY OF POETRY AND SONG. Edited by William Cullen Bryant. Illustrated with Steel Portraits. Wood Engravings by English and American Artists, Silhouette Titles, Manuscript, etc. [New York: Fords Howard & Halbert.] Two vols., 8vo, cloth, gilt, pp. 429, 521.

The original work published under this title here appears in a revised and enlarged form. The publishers state that "about one fifth of the material of the former volume has been eliminated, and twice as much new matter added." The selections now number nearly two thousand, and they represent more than five hundred authors. The poems are arranged according to topics. Considerable space has been given to anonymous writers, and in this way many really deserving pieces will, no doubt, be saved from oblivion. The collection is one of wide range and of considerable merit. It seems to us that, occasionally, the editor has failed to select the best pieces from the works of particular poets, and that some of the verses, especially in the lighter departments—as, for example, that of the humorous—are hardly worthy of the honor here given them. It may be hard to distinguish true humor from its counterfeit, but some of the poems admitted to this "Library" are certainly lacking in marked merit and signs of genuine excellence. They may seem funny to some, but the element of real wit is very small.

Yet, in a work of the extent which this covers, it would hardly be expected that every extract will have superior merit; on the whole, those contained in this work are, to say the least, well selected, and they represent quite fairly the great body of English poetry.

THE CANTERBURY PILGRIMAGE. To and From the Lambeth Conference and the Sheffield Congress. By the Rt. Rev. G. T. Bedell, D.D., Bishop of Ohio. [New York: Anson D. F. Randolph & Co.] 16mo, cloth, pp. 230. Price $1.25

Under this very happily chosen title the author has given us a charming description of his voyage to Liverpool, and of his visit to different places of historic interest in England, Switzerland, Scotland, and especially of the character, proceedings, and results of the Lambeth Conference. He discusses the religious questions which lie uppermost in the minds of the people, and the work of the Old Catholics, the debates at the Sheffield Congress, and the character of Scotch Episcopacy are pleasantly interwoven with descriptions of men and natural scenery. We cannot help feeling that the simplicity which marks Chaucer's poem has somehow, unconsciously, descended to the present time, and manifested itself in the unambitious narrative of this later pilgrim to Canterbury. We commend the "Bishop's Tale" as one which no one can read without profit and pleasure.

THE BIBLIOGRAPHY OF RUSKIN. A Bibliographical List, Arranged in Chronological Order, of the Published Writings, in Prose and Verse, of John Ruskin, M.A., from 1834 to the Present Time. [New York: John Wiley & Sons. 1878.] 8vo, cloth, pp. 44. Price 75 cts.

The author seems to have hunted up everything that Ruskin published, including pamphlets and newspaper communications, and even the books relating to him and his works. The list is surprisingly large, and is for the most part chronological.

TOTAL ABSTINENCE. By Benjamin Ward Richardson. [London: Macmillan & Co.]

This is a common-sense treatise upon a subject of vast importance: free from the vulgar gush with which the subject is often treated, on one hand, and equally so, on the

other, from the ferociously-virtuous treatment with which some persons think to stamp out alcoholism and its vices.

FRAGMENTS FROM THE DIARY OF A YOUNG CHRISTIAN EARLY CALLED HOME. I. B. C. With Introductory Letters from Some who Knew and Loved Her. In Memoriam. For the Help of Mission Work. [New York: Gillis Brothers. 1879.] 16mo, pp. 85. Price 75 cts.

These hymns and poems reveal a very pure and strongly marked religious spirit. If they are childlike in their style of expression, they are also childlike in that sweet simplicity and that humble faith which are always beautiful, no matter what may be their outward showing. The entire proceeds of the sale of the volume are to be devoted to missions, an object which lay very near the heart of her in whose memory it has been published. Copies can be ordered through any Church bookseller of New York or Boston.

A DREAM OF ARCADIA, AND OTHER VERSES. By Lawrence B. Thomas. [Baltimore: Turnbull Brothers. 1879.] Cloth, pp. 86.

We are sorry not to find in these poems more beauty of thought and stronger evidences of aptness at verse-making. We might quote some passages that would be called good, and some that would betoken, on the author's part, either unacquaintance with the rules of poetic art, or inability to follow them, or a disregard of them. The "other verses" are, on the whole, better than the brief and disjointed production called "A Dream of Arcadia."

THE SUNDAY-SCHOOL HYMNAL AND SERVICE BOOK. By the Rev. Charles L. Hutchins. [Medford, Mass.]

This excellent work holds its own in popularity and usefulness, as is evident from the announcement that the copy before us is from the fortieth thousand.

LITERATURE.

THE Rev. Dr. Norton's "Confirmation one of the Appointments to be Observed" has not that dogmatic look which has consigned so many tracts to oblivion, unhonored and unread. It looks fresh, is fresh, and will do good. Published by T. Whitaker, New York.

HARPER & BROTHERS have published in their Franklin Square edition of novels the greatest and most popular of Charlotte Brontë's works, "Jane Eyre," and also Wilkie Collins's "Man and Wife." They have also added to their Half-Hour Series Charles Lamb's "Adventures of Ulysses."

THE Rev. Oliver S. Prescott's letter to the Rev. Dr. D. R. Goodwin, entitled "Is Fairness in Religious Controversy Impossible?" seems hardly to call for any commendation or criticism on our part; but we sincerely hope that all parties engaged in the St. Clement's matter will be fair, at whatever cost.

A MOST interesting memoir of the life and character of the Rev. E. M. P. Wells, D.D., of St. Stephen's, Boston, has been prepared by Dr. S. W. Francis, and published by Chas E. Hammett, Jr., Newport, R. I. Dr. Wells was, in many respects, a remarkable man, a thoroughly earnest Christian, and an unusually perfect type of the faithful pastor.

A SERMON by the Rev. Dr. Telfair Hodgson, dean of the theological seminary of the University of the South, has been published in a pamphlet. It is a fair, clearly expressed statement of the meaning and use of the Creeds of the Church. Dr. Hodgson's sermon might be made very useful as a tract for distribution among those who are inquiring what is to be believed.

THE Rev. Dr. J. J. McElhinney is the author of a pamphlet entitled "Eternal Hope Reviewed." The substance of the pamphlet was delivered as a lecture before the senior class of the Theological Seminary of Virginia, and has been printed by request. James A. Moore, of Philadelphia, is the publisher. It is a careful and thoughtful review of Canon Farrar's well-known volume, and is well worth reading.

H. C. PINDELL has put forth an essay on "The Oblation of the Elements in the Protestant Episcopal Communion Service." The author evidently does not believe that there ought to be any such oblation, and he accomplishes the task—not a very difficult one—of showing that the Church regards the Eucharistic offering as a sacrifice. He might have pointed out how the teaching of the Church differs from that of Rome on this subject, but for some unexplained reason he has failed to do so. John P. Morton, of Louisville, Ky., has printed the pamphlet.

THE Rev. Dr. John Henry Hopkins has blown a blast upon the trumpet which gave forth no uncertain sound in the years gone by, when "Proposed New Dioceses" was a comparatively new subject. His pamphlet, entitled "Are we Strong Enough to Make a Suitable Provision for the Support of the Episcopate in the Proposed New Diocese?" meaning the diocese which the Convocation of Williamsport, Pa., proposed, is a convincing array of statistics, historical facts, and arguments therefrom, if all men for whom salaries can be provided are to be made bishops.

DR. DORUS CLARKE'S address on "Saying the Catechism," delivered before the New England Historic-Genealogical Society, is a pleasant bit of reading. The doctor seems to attribute a "great power," as they still say in New England, to the formalities of "catechising-day"; for "this," he says, "ladies and gentlemen, was the way the New England character was formed." But if the doctor says true, and the New England Primer—Catechism and all—has gone into the limbo of antiquities and curios, are we to have no more of that good "New England character"?

Two pleasing Easter anthems have been published recently by Wm. A. Pond & Co. "He is Risen," by William Dressler, is arranged from L. Bordese for a quartette, with a soprano solo. "Angels Roll the Rock Away," by Albert J. Holden, is much more difficult of execution, and has a tenor solo arranged from Rossini. A number of unison passages add brilliancy to the piece. Pond & Co. also publish two Easter hymns by S. B. Whitely, which will make very spirited additions to a Sunday-school celebration. They are "Alleluia! Alleluia!" and "He is Risen! He is Risen!"

THE *Oriental Church Magazine* for March is at hand, with an interesting and varied "Table of Contents." A Translation of the Liturgies of St. Chrysostom and of St. Basil is valuable, and the use of phrases familiar to the ears of Churchmen in the Liturgy of our own Church enhances that value. J. A. (we recognize the initials as those of one of our own clergy) contributes a beautiful translation of "A Midnight Hymn of the Oriental Church," from the Eucholozion. We quote the second verse:

Beware, my soul, let not thyself be overcome with sleep,
Lest thou be given o'er to death, for evermore to weep,
Shut out from God's blest kingdom and the pasture of His sheep.

Mr. Botassi's article, "Among the Greek Islands," is a very fresh, readable production.

OF late years the subject of improved tenement-houses has attracted the attention of the dwellers in New York and other cities in a way which promises some progress in a much needed reform. The *Plumber and Sanitary Engineer*, published in New York, has given valuable assistance to this reform by the offer of prizes for competition in furnishing the best plans for model houses, the result of which is widely known. The number of that journal for March gives in full the report of the committee appointed to award the prizes, together with cuts of the successful plans and a letter-press description of them. Several public meetings have been held recently to discuss the question of improved tenement-houses, and we trust that the movement begun by the *Plumber and Sanitary Engineer* will lead to practical results. Any of our readers who may be interested in reading the committee's report and the descriptions of the successful plans can obtain a copy of the paper containing them (price 15 cents) by addressing the publishers at No. 140 William street.

SCIENCE.

HOUSES that have been empty may become fever breeders when they come to be reoccupied. An English sanitary officer alleges that he has observed typhoid, diphtheria, or other zymotic affections to arise under these circumstances. The cause is supposed to be in the disuse of cisterns, pipes, and drains, the processes of putrefaction going on in the impure air in them, the unobstructed access of this air to the house, while the closure of windows and doors effectually shuts out fresh air. Persons moving from the city to their country homes for the summer should see that the drains and pipes are in perfect order, that the cellar and closets are cleared of rubbish, and the whole house thoroughly aired before occupying. Carbolic acid used freely in the cellar is a good and cheap disinfectant.

WHAT is known under the name of "Venetian glass" is a mere object of curiosity, and may be more or less admired, but would scarcely deserve the mark of note conferred on the Director of Murano. It is for the discoveries in the modes of fabrication of the ancients that the present Society of Murano has deserved fame and reward. Within the past two years the secrets so vainly sought for of the glassblowers of antiquity have been found out by the modern representatives of perhaps the oldest industry in Europe, and the celebrated "murrhina" of Pliny and other objects of veneration to connoisseurs are now reproduced (not imitated) by the deft and learned workmen of the Venetian Isles. So great is the gain to science that the heads of the most famous glass manufactories in Europe (as well as most of the different *musées*) have bought at very high prices samples of these revivified arts of the ancients.

The *American Architect and Building News* says that a recent issue of the *Insurance Record* calls attention to the dangerous character of zinc-dust, which appears to be imported into this country in considerable quantities for use in certain branches of industry. The material presents the appearance of a gray powder, in an extremely fine state of division, and its use appears to be in the manufacture of paints. Chemically, it contains as much as forty per cent. of metallic zinc-dust, the remainder being oxide and carbonate. Another variety of the same commodity, known commercially as slate-colored zinc oxide, contains really very little or no oxide at all, being almost wholly a metallic dust, which, in the process of manufacturing zinc-white, has escaped combustion, and is deposited in the flues of the condensing apparatus. These products, the *Insurance Record* points out, are extremely apt to cause mysterious fires, if the precautions are not taken to keep them from contact with moisture; for, owing to its very fine state of division, this metallic dust, in the presence of moisture, will rapidly oxidize, and as this oxidation will be attended with a very considerable rise in temperature, the hydrogen gas evolved in the process may be inflamed, and, directly or indirectly, inflammable materials in the neighborhood may be ignited, and in this way the building or ship in which it hap-

pens to be stored may be destroyed, while the cause of the disaster may never be suspected.

A RECENT number of the Buffalo (N. Y.) *Commercial* gives the following account of an interesting experiment with building-stone in that city: Yesterday Professor Doremus, of the Buffalo Medical College, performed a very interesting and instructive experiment before his class. A block of sandstone, such as is usually employed for window-caps and sills, and about twelve inches square and four or five inches thick, had a panel one half an inch deep sunk in each side. In each panel was fitted a block, which was perforated by a piece of common gas-pipe, and this was cemented about the edges. The whole was then coated with an impervious varnish. Air now entering the pipe on either side had access to the clean surface of the stone beneath the panel, and it was found that if the mouth be applied to the protruding pipe on one side, and a candle be placed in front of the opposite one, it could very readily be blown out by the air, which, with very little effort, was forced through the stone. When a rubber tube was connected with the house gas-pipe on one side of the stone, and a burner was attached on the opposite side, the simple pressure from the gas mains was sufficient to force the gas through the stone till it was lighted at the burner on the opposite side. When by any means the pressure was increased, a very large flame was thus produced. This shows the permeability of building stone. Brick walls and the plastering of rooms are much more porous, and it is readily seen that unglazed tile, or stone, or brick sewers afford but little security against the escape of sewer-gas.

NEW PUBLICATIONS.

THE CORRECT USE OF THE VOICE

Clearly demonstrated in "The Voice as an Instrument," by A. A. Pattou. Cloth, 60 pages, 50 cents. Edward Schuberth & Co., No. 23 Union Square, New York.

This little work opens with the following remarks:

"'*Although nature has gifted us all with voices, yet correct singing is the result of art and study.*'

"These words of Aristotle, the Grecian philosopher, were not more true two thousand years ago than they are at the present day. Even now the truth of this observation is neither understood and admitted in theory nor recognized in practice; for any person who is gifted by nature with a fair voice is generally considered capable of being a singer, without special study of the vocal organs, and even without special training in the art of musical expression. How much time, indeed, do singers generally devote to studying, scientifically and practically, the wonderful mechanism of their voice? How much serious study do even the teachers of vocal music give to the cultivation of their own voices? And how many of them are capable of accounting scientifically for the most common defects in the human voice?

"Few indeed is the number of those who are capable of removing the defects of an unnatural voice by the employment of appropriate and well-directed efforts, or of restoring such a voice to natural beauty by the use of scientific methods. Instead of being guided by positive knowledge in the cultivation of the voice, teachers are too often obliged to rely upon the uncertain results of a very miscellaneous preparation. In many cases the notions upon which their teaching is based have never been subjected to a scientific analysis.

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2. First Sunday in Lent.
5. }
7. } Ember-days.
8. }
9. Second Sunday in Lent.
16. Third Sunday in Lent.
23. Fourth Sunday in Lent.
25. Annunciation of the Blessed Virgin Mary.
30. Fifth Sunday in Lent.

SOLOMON'S SONG

iv. 13-16; Hosea xiv. 5.

BY C. N.

A dew from heaven is falling,
A gentle, gracious dew;
And all the earth reviving
In verdure springs anew.
The lily buds are fairer,
The violet sweeter grows;
The golden fruit is richer,
More deeply flushed the rose.

A wind from heaven is blowing,
A gentle, gracious air;
From calamus and cinnamon
It wafteth fragrance rare.
It breathes o'er beds of spikenard,
And where the saffrons grow;
It comes with wings of healing,
Whence balm and balsam flow.

The dew from heaven is falling,
And shall my fleece be dry?
The breath of life is blowing,
And will it pass me by?
Lord of the harvest, pity
This heart so cold and dead,
And let Thy sweet refreshing
Once more on me be shed.

ONE DAY.

A Story of Realities.

BY ELIZABETH ELIOT.

(*Continued.*)

They went silently out of the church back into the toils and struggles of the week-day world, for which this quiet hour, snatched with difficulty from the press of business, had given them new strength and courage. The organist of the morning thought, as she closed the instrument, that to-day she would try to be more patient with the indolent and stupid pupils who were the trial of her Saturdays. The hard-worked mother in the corner, hastening back to her weekly baking, determined that she would take more than usual pains to do faithfully the myriad duties that fell to her lot; and a careworn, weary-looking woman, to whom all days seemed the same as they wore slowly away by the bedside of a paralytic father, took back with her a memory and a resolution that were to brighten the hours of many days to come.

On the preacher's own children the little sermon had produced an effect colored by their different characters. Johnny, to do him justice, had not heard a word of it; for, as soon as the singing was over, his mind had reverted to the weather, and as he was favorably situated for observations through the chancel window, he gave himself solely to the business of watching for any stray gleam of sunshine that might show symptoms of lighting up its sombreness. Alfred's imagination, always alive to anything at all picturesque, had been caught by the descriptions of St. John in the wilderness and in the dungeon, and the recital of his tragic fate. The account had impressed him as an interesting story, but the practical part of the discourse was entirely lost upon him, and when it was over he rushed eagerly back to his fairy tales. To Maurice, who could not be ignorant of his own great natural abilities and uncommon attainments, and whose conscience told him that of late he had not been entirely deaf to the voice of praise and the promptings of worldly ambition, his father's words, gently as they had been spoken, came as a trumpet-note of warning, and sent him to his own room for an hour of thorough self-examination.

Margaret's thought, as she refastened her cloak and took up her umbrella, was, "Dear papa! he has unconsciously painted his own portrait. I will go to the worst places first, before what he said has time to fade out of my mind." Undeniably, one of the "worst places" would be Mrs. Hopkins's. It was the farthest point, too, of her day's journey, and her long walk would give her time for reflection and for arranging her plans for the day. She knew that at some of the houses she was to visit the spirit that had prompted the original reception of the mite chests had quite died out, and very small would be the sums of money that would come forth at her bidding.

Mrs. Hopkins had, indeed, expressed the opinion in December that she didn't think she could afford to keep her chest much longer; and, producing sixty-eight cents from it, said she would have been glad to have made up the amount to a dollar; but Christmas presents were so expensive now that she really hadn't any money left. Margaret had skilfully taken leave before Mrs. Hopkins had quite talked herself up to the point of surrendering the mite chest; but she felt sure that the same ground would have now to be gone over again, and, in spite of the time her long walk had given her, she, after all, rang Mrs. Hopkins's door-bell with a feeling of perplexity as to whether it would be her duty to take back the mite chest if offered this time, or to try to convince its holder that it was *hers* to keep it, and fill it generously, as she was amply able to do.

But when she sat in the luxuriously-furnished drawing-room, waiting for the mistress of the house to reappear, the discussion she had been holding with herself seemed an absurdity. Mr. Hopkins was a retired cotton manufacturer, whose fortune, at the very lowest estimate, was put down at half a million of dollars.

He himself was an illiterate old man, of simple tastes and without the slightest air of pretension. He never went to church, or took any interest in parish matters; his thoughts, to all appearance, being solely occupied with his cows and vegetable garden, and the daily paper. Every year, however, his horizon widened a little as he journeyed to the old seaport where he had been born, and where he had now transformed his father's cottage into a beautiful summer residence.

Mrs. Hopkins, who had not much more education than her husband, was a communicant of the Church, and occasionally attended its Sunday services. Her chief interest lay in the direction of saving money carefully, and spending it where it would make the most show; so her daily household life was conducted on the most frugal principles, though carried on in a splendid house, splendidly furnished; and though for special occasions she had plenty of point lace, and silk and velvet dresses, and a superb set of diamonds, her ordinary morning attire, in which she now came in to see Margaret, was a calico wrapper, unrelieved by either collar or cuffs. Margaret had asked her to take a mite chest, knowing her to have the control of an almost unlimited supply of money, as her husband's indulgence and liberality to herself personally were proverbial throughout the community; and Mrs. Hopkins, on the spur of a momentary interest, aroused by a recital of the hardships of a missionary whom she had known in early life, had consented. This interest had now abated, being altogether too slight to extend over the space of two years, and the mite chest was now put away in a closet.

After the customary commonplaces, Margaret mentioned her errand.

"Why, Margaret," said Mrs. Hopkins, "it can't be possible that it is six months since you came for money the last time."

Margaret, referring to her note-book, assured her that her last collection had been made on the 23d day of December, so it was six months and one day since then.

"Well, it seems to me the time goes dreadful fast. I should have said it wasn't more'n three months since you was here before. However, I'll go and get the box, though I don't believe there's anything in it." So she departed in search of her mite chest, and Margaret was again left to her meditations. They had not lasted very long when Mrs. Hopkins reappeared with her mite chest, apparently empty, in one hand, and some small pieces of the paper money then in vogue in the other.

"I have brought you all the change I had by me," she said; "it aint much, but you must remember there aint nobody but me to put anything into the chest, and it was out of sight, so I forgot it. But here is ninety-five cents. It is all the money I have got this week for selling my eggs. I don't mind your having it this time, but I really don't think I can keep the box any longer. You see it aint much use—I have so little change."

"But," said Margaret, smiling, "I don't care particularly about having change. I would very willingly take a five-dollar or even a ten-dollar bill."

Mrs. Hopkins looked amazed.

"Margaret Anderson, you must be crazy to think of such a thing! The times are so hard and investments are so risky that nobody knows what may happen next. Mr. Hopkins said this very morning that he had forty-eight thousand dollars laying idle, and he was sure he didn't know what to do with it; so you see we are losing money every day."

Margaret sighed as she said:

"I know the times are hard, but they are a great deal harder for the poor missionaries struggling in log-cabins among the Rocky Mountains than for rich people in luxurious New England homes. Every month I read about them in the *Spirit of Missions*, and I can't think of any better investment of surplus thousands in the East than to help these hard-worked, suffering men in their labor of Christianizing the West."

"I don't know about that. For my part, I think charity begins to home, and we have so many calls for money. There have been two beggars here this week. If we listened to all the folks that want help, we shouldn't have anything left for ourselves; and I don't pretend to read the *Spirit of Missions*, though

I subscribe for it to please your father. It aint no use to read about wants and sufferings you can't help, and I shall have to insist on your taking back your box. I shall put what I can spare into the plate Sundays."

Margaret felt that it was of no use to argue further—that money given so grudgingly certainly did the giver no good, and that, perhaps, it would be, on the whole, a gain to the missionary cause if she should transfer the mite chest to some one else; and having taken the ninety-five cents and noted the amount in her book, she had risen to go, when the door opened and Mr. Hopkins came in.

"Set down, set down, Margaret," said he. "I've jest got through my paper, and it's too wet to go out, so I thought I'd come in and see you a minute. You aint ben here this long time."

"No, sir; I am so busy I have very little time for friendly visiting."

Mrs. Hopkins moved uneasily in her chair.

"I think, Margaret, if you'll excuse me, I'll say good-morning now, as I left some cake in the oven, and I'm afraid to trust it with Bridget. But you must stop a little while and see Mr. Hopkins."

Margaret had known Mr. Hopkins ever since she was a child, but, now that Lillie, who had been her schoolmate, was married, she rarely came to the house, and, as the door closed behind Mrs. Hopkins, she felt rather at a loss for a subject of conversation.

He, however, had a theme ready.

"If you wanted to see Mis' Hopkins for anything particular," he began, "it was lucky you come to-day, for we're goin' to Island Harbor, Monday, to stay the rest of the summer."

"It must be very pleasant there now, I should think, though I haven't a very clear idea how the sea looks, as I have never seen it."

"You don't say so! But if you *had* ever seen it—at least, if you had been born side of it—you'd always have a hankerin' after it."

"I believe that is true," exclaimed Margaret, "for papa was born in a seaport, and I always notice that when any one is talking or reading about the ocean a peculiarly longing expression comes into his eyes."

"No doubt on't. I wonder he don't take a vacation sometimes, and go to the shore. I s'pose he wouldn't like to leave your mar a great while; but, now, he might come an' stay a few days with us. It's only a hunderd an' eighty-nine miles by rail, an' I could send a wagon to the deepo for him jest as well as not."

"Thank you! You are very kind to think of it, and I will mention it to him; but I hardly think he will feel that he can go so far."

"Wal, we should be pleased to have him come, an' I know he'd enjoy it. I can see a mighty sight of ships out of my settin'-room winder. Sometimes I watch 'em sailin' by all day long."

A dreamy, almost poetical look came over the old man's prosaic countenance, as if even now he saw the white sails passing each other on the distant horizon, and he became perfectly silent. Margaret, too, remained silent. She had imagination enough to feel what a pleasure such a daily prospect must be, yet, while she was longing that her father might have the opportunity of enjoying it, she was making a mental calculation of the expense of such a long journey, reluctantly coming to the conclusion that he would not, for a moment, think it possible to undertake it.

"How does your mar git along this summer?" said Mr. Hopkins, at length, rousing himself from his reverie.

"She is as well as usual, thank you," replied Margaret, rising; "we have learned not to expect anything more than that."

"Jest so. You must go now? Wal, don't forget to tell your par what I said."

"Now for Mrs. Armitage," thought Margaret, as she turned down the next street, and presently rang the bell at another large and handsome house.

She was ushered into the library, where Mrs. Armitage was sitting at a writing-table, evidently making notes on a long slip of paper.

"Ah, Miss Anderson! I am very glad to see you," she said, rising to shake hands, and in the process setting afloat a number of similar pieces of paper covered with German manuscript, which fluttered out of her lap and flew around till they found a resting-place upon the floor.

"Never mind!" she said, as Margaret stooped to pick them up, "they are not of the slightest present consequence. I was just looking over my lesson for Herr Thielbach, who comes this afternoon. I think, however, I know it, with perhaps one exception. He has given me a little book of extracts to translate—"Anthologien"—and one of them, I confess, puzzles me a little. Perhaps you can throw some light upon it."

Margaret took the book and translated the following remark of Goethe:

"A good work of art can, and, indeed, will, have moral consequences; but to demand a moral purpose of an artist is to call upon him to ruin his handiwork."

"Yes," said Mrs. Armitage, "that is nearly as I read it; but I don't know that I quite grasp the idea. How should you explain it?"

Margaret thought a moment.

"I suppose Goethe's idea was that the artist should think of his work merely in regard to its artistic effect; or perhaps he meant that he should not think of its effect at all, but work on because compelled to do so by his own feeling for art. I think it is very clear that he rejects all notion of an artist trying to teach any lesson by his work."

"Well, do you not think he is right?"

"I don't know. I should hardly suppose that the consciousness of a high moral, or, better still, religious purpose, would at all hamper an artist, which seems to be what Goethe is afraid of."

"Oh! but, if one is writing a poem or painting a picture, to be constantly thinking, 'Now I must be careful to teach this moral lesson or to excite that religious feeling,' must hamper a genuine artist. He needs to think only of the beautiful."

"I am afraid I can't agree with you. My idea is that every one has a special work to do in making the world better, and that artists and poets are not exceptions. Their great gifts, it seems to me, impose upon them greater responsibility."

"Ah, I see you don't like my favorite Goethe. Perhaps you have never read him much; but you ought to know 'Faust' for the sake of your famous namesake; and 'Wilhelm Meister' too—so much variety, so much fascination."

"Oh, I don't understand 'Faust' at all." (Neither did Mrs. Armitage, if the truth were known.) "And papa did not wish me to read 'Wilhelm Meister.' He said Goethe took such a low estimate of woman that I should not lose any pleasure by neglecting his novels."

"But you seem to translate German very readily. I noticed you did not turn to the vocabulary."

"No; I have studied the language a long time. Papa regretted so much that he could not speak it fluently; now there are so many German families in our foreign population, where the women never learn English, and so do not go to church at all, that he made Maurice take up German some years ago; and I studied with him, that he might have more practice in speaking."

"Yes, I remember now; Herr Thielbach has told me that your brother speaks German perfectly. But to do mission work among poor women seems an odd reason for learning a language that possesses such a splendid literature."

"That reminds me of our mission work," replied Margaret; "I am collecting the mite chest money this morning."

"Oh, yes, where did I put my mite chest? I remember I had it on this mantel until the boys returned from Europe; and dear Victor said it was such an ugly object that no one of any aesthetic taste could endure the sight of it for a moment. They brought so many bronzes, and so much *bric-à-brac* generally, that all the old things were sent into banishment; and I suppose the mite chest is at the bottom of some trunk in the attic. However, it does not much matter, for I am sure there was not any money in it."

Margaret made no reply, expecting that Mrs. Armitage would offer her some money, in spite of the disappearance of the mite chest. This hope proved vain, however, and while she was meditating on the most elegant and persuasive method of suggesting it, Mrs. Armitage introduced another subject.

"*Apropos* of dear Victor and Frederick, we have lately taken up a novel and most improving practice. I think it will be of the greatest benefit to my little Cecilia. We have what I may call a little *conversazione* every morning at breakfast. We choose, in turn, every day, a subject for the next morning. It is my turn to-day, and I have chosen 'The pessimistic tendencies of the nineteenth century' for to-morrow. I am not quite sure about the word 'pessimistic.' I don't find it in Worcester's Dictionary, and I so wish to be absolutely accurate. As you are a teacher, no doubt you can set me right."

"Oh, I should say it is no matter if you don't find it in the dictionary. This half of the nineteenth century has brought to light a good many terms that Webster and Worcester never dreamed of. I shouldn't hesitate to use the word if I had occasion."

"It is a great pleasure to me, my dear Miss Anderson, to meet some one like you, with whom I can really converse; who can absolutely enter into my ideas. It is very rare, I assure you, to find any one out of my own family who seems to understand me at all. Now, I should think this practice of a special subject at breakfast would be very enjoyable in your family."

Margaret laughed.

"You wouldn't think so if you should see us once at breakfast, which is anything but an elaborate meal with us. It is only the prelude to a very busy day, and we haven't time to linger any longer at the table than civilization demands."

"Ah, yes, your dear mother, the children, your school, etc.; but don't you think it would be well to encourage your father to consider these modern subjects more attentively? Dear Frederick and Victor think that if he would enter more into the advanced thought of our times he would retain a stronger hold upon the young people. Dr. Radical is so very fascinating, and I hear he is coming to live in town as 'resident speaker,' I believe they call it, of the Free Religious Society. Now, my idea is that, if your father would go a certain distance to meet him, he would be able to make a firmer stand against what we must all condemn. I am sure you, with your intelligence, must feel as I do."

"I fear I must, on the contrary, disagree with you. My idea is that, if one does not want to slide to the bottom of a steep hill, it is best not to begin the descent. Papa does not, by any means, ignore modern infidelity, or advanced thought, which I suppose are synonymes, but he prefers to meet it standing on firm ground."

"Well, I am sorry my health does not oftener permit me to hear him preach, and that I cannot influence my dear boys to go more to church, though I enter into all their pursuits and invariably yield to their prejudices. You must go?" seeing Margaret preparing to rise "I regret very much that I haven't a penny in the house to offer you; but you shall certainly have some money next winter. Meanwhile, if you have any charitable enterprise on hand, I beg you will not pass me by. I am so glad you came in this morning! It has been such an enjoyment to hear you converse!"

However, all things come to an end sooner or later, and Mrs. Armitage's adieu being at last concluded, Margaret betook herself to the next places on her list. These were not very far off, but she was detained so long at each, though the amount of money collected at any one did not exceed two dollars, that the clock struck one as she turned from a quiet street into a winding avenue bordered by magnificent forest trees. The rain was over at length, and the sun burst forth as she stood on the upper step of a high verandah, and looked back at the view before ringing the bell.

(*To be continued.*)

THE PARADISE BIRD.

BY LAURA H. FEULING.

There sails a bird in yon blue deep,
Far as the distant summit lies;
A singing bird, she dreams in sleep
A blessed dream of paradise.

Unheeding, though there lies below
The valley lone, the rugged height,
The desert waste, the mountain snow,
She does not falter in her flight.

And sweet, full sweet the song she sings,
Though cold the rain may beat her breast,
She knows 'tis He upholds her wings
Who shares the secret of her quest.

Sing on in joy, O blessèd bird,
And may we hear a watt of song
For whom there comes no message-word,
For whom the way is dark and long.

We reverence a church, not by worshipping it, but by keeping it for a "house of prayer," and by not using it for shows, concerts, or fairs: or otherwise approximating it to a "den of thieves."

THE THIRD SUNDAY IN LENT.

ST. MATT. VII. 7–14.

The passage from verse 7 to verse 11 will be found to occur almost word for word in St. Luke xi. from verse 9 to verse 13. In this latter place it is introduced by the parable of the friend at midnight. There is no ground, however, for supposing that the one passage is taken from the other. The teaching is one which the Saviour might well have occasion to repeat, and that in the same words, in order that the impression might be deepened. The three emphatic words, "Ask, seek, knock," form a climax. The action grows more energetic as each member of the sentence succeeds. The thought is connected with the opening sentences of the Sermon on the Mount, which indeed form, as it were, the text of the whole sermon. Blessed are the spiritual beggars, they who ask for the kingdom knowing their own poverty. To ask implies a want. The promise is here that the want shall be met. To seek implies that there has been a loss, and this is the next step in the evangelical progress. It is not the craving of a being already in a right and good place to be raised to a higher one, but the seeking of restoration. (Compare the parables of the lost sheep, and the lost piece of silver, and the merchant seeking goodly pearls.) To knock implies that the person is without and would fain enter. It will be noticed here that the Lord transfers these actions to Himself, when, as the Son of Man, He comes seeking that which was lost, and when He says, "Behold, I stand at the door and knock." He, the second Adam, had no need to seek for His own lost salvation, or to knock at the door of the kingdom. But He, for our sakes, seeks us, knocks at the door of our hearts. He, in the human personality He has taken upon himself, is the one who asks, seeks, knocks for mankind. In verse 8 this promise is made more emphatic: "For every one that asketh receiveth." This does not mean that prayer has a compulsory force, so that he who prays can dictate to God what he shall obtain; but is to be taken in its relation to the key-note of the sermon. It must be true asking, else is it no asking at all; only pretending to ask. It must be asking for the right thing, and what that thing is is shown in the rest of the beatitudes. The true asker, the real seeker, the earnest knocker receives, finds, enters. Especially note here, as commentary, the parable of the ten virgins. The foolish knock, but the door is shut. The knocking must be according to the terms of the promises.

In verse 9 the ground of the promise is given. The Lord appeals to the fatherly instinct in men's hearts. If a son asks a reasonable thing, what father who has the power to give will refuse? If a son asks bread, will he give him a stone? This implies that the son needs bread. He is not to ask it when he is full, that he may waste it. The father will not mock the son's hunger by giving him that which seems to the eye like bread, but cannot in any way satisfy his appetite.

Verse 10 heightens the force of the preceding: "If he ask a fish, will he give him a serpent?" Here, instead of a useless and mocking return, a positively harmful one is suggested. The serpent might be a deathful gift, either by its bite or if used for food. One cannot help here recalling the ancient symbolism of the Church. The bread reminds one that the Lord himself is the Bread of life.

The fish was taken as the symbol of the Lord, and here the contrast is with the serpent unquestionably used in both Testaments as the symbol and type of the devil. Without insisting that our Lord had this meaning in His mind, the thought is, nevertheless, one which may fairly be drawn from the words. He who asks truly for a Saviour, a Deliverer and Redeemer, will not receive of the Heavenly Father a deluder, an adversary, a betrayer. The likeness is here preserved between the two things. The fish may be in form not unlike the serpent; so like as to deceive the unconscious child.

If the human parent would instinctively revolt from practising such a fraud upon his own child, how much more the Father in heaven?

This is the thought expressed in verse 11. "If ye then, being evil." The Lord here distinctly declares the sinfulness of human nature. This has the more force here because He is appealing to a likeness between human paternity and the Divine fatherhood. Man was made in God's image and likeness, but has fallen from that primal purity, is "very far gone from original righteousness"; yet is not changed into something utterly alien. He is as his gifts to his child, not the mere counterfeit of what is asked. If man were so changed, there would be no force in the illustration. He would give the stone indifferently for the bread, or the serpent in preference to the fish. He is fallen and is evil, even while preserving a part of the nature once his, now ruined and corrupted. The whole hope of restoration is here implied. If ye, being evil yet, preserve so much of that goodness inherited from your Father, God, that ye can do thus and so, and will naturally do it in spite of your evil state, then have hope, and understand that the bond between you and your Father is not severed. Ye are still sons. Else there is no force in the argument. It rests upon the still enduring sonship of mankind. This is further declared in what follows: "How much more shall your Father which is in heaven give good things to them that ask Him?" Here is the full and explicit declaration of God's fatherly love. It is interpreted by the human parental affection: "If ye, being evil, know how to give good gifts to your children." The gift is not accidental. There has been a distinct recognition of choice and will and conscious purpose. If the child should in mistake stretch out the hand toward the deceptive stone or the poisonous serpent, the father would be wise enough to understand the truth, and would give, not according to the mistaken asking of the child, but according to the true wish. He comprehends the child's desire better than the child. It will be noted that in the parallel passage in St. Luke there is a third antithesis: "If he ask an egg, will he give him a scorpion?" And also that instead of "give good things to them that ask Him," it is "give the Holy Spirit to them that ask." This last shows that the passages are undoubtedly records of different teachings, repeating, indeed, in great measure, the same phrases, but yet varied according to the new thoughts. The leading idea is the same, but the true spiritual summing up of all good gifts is put in the repetition. This shows, too, what the good things are which are to be prayed for, namely, those which are the fruits of the Spirit. The pres-

ent passage by itself might be taken to signify that any temporal gifts one prays for ought to be granted. Scripture interpreted by Scripture shows that the whole sphere of the promise is found in spiritual things. They must be "good things" which are asked for, not merely those things which the asker's fancy presumes to be good. The Father in heaven will not give evil things because of the child's mistake.

*PRAYER.**

BY THE REV. J. I. MOMBERT, D.D.

ST. MATTHEW VII. 7–11.

The parallel passage, St. Luke xi. 9–13, concludes—"If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?" The last clause we take to be the key to the meaning of the directory under consideration. The gift of the Divine Spirit is the sum total of all good things a Christian can desire or pray for. It is very important to bear this in mind, for it does away with erroneous conceptions as to the sphere of these directions. That sphere must not be narrowed down nor limited to barely earthly, bodily, and material wants, but should be applied to spiritual wants and appetites, to the thirsts and yearnings of the soul for holiness and conformity to the will of God. If the context in St. Luke is to be decisive, it would seem that the example of our Lord's habitual devotion caused the disciples to ask Him for instruction on the subject of prayer; and the Lord's Prayer, the parable of the friend at midnight, and this passage give us the Teacher's mind.

The three imperatives, Ask, Seek, Knock, with their promises and encouragements, indicate a gradation. In their ordinary acceptation, asking for a thing intimates that we want and desire it; seeking for it, not *necessarily* that we have lost it, but that we are eager to find it, and therefore prepared to make exertions for its possession; knocking for it, that we have discovered the place where it is, and persevere in our application to reach and secure it.

Applying this to spiritual things, the object prayed for, sought after, and knocked for is the Good, or the gift of the Holy Spirit; and prayer is the means by which it may be secured. In this sense the Lord's direction has been understood by the Church, and her compliance with it may be seen in the collects for Christmas-day, Quinquagesima Sunday, the Sunday after Ascension-day, Whitsunday, and the Nineteenth Sunday after Trinity; while her teaching is clearly expressed in the second collect of the Baptismal Service.

Now, prayer, in order to be an effectual means of grace, must flow from a real sense of want, glow with ardor in the pursuit, and show indubitable tokens of assurance of success, or rather of importunity. Instead of dwelling on cold and abstract reasoning, let the reader remember that God is a prayer-hearing and prayer-answering God, and call to mind the example and language of illustrious heroes of the Faith. Moses was preëminently a man of prayer, as well as a man of action. Job, vexed and tried beyond the lot of ordinary mortals, knew no denial in prayer, and has left on record the words of imperishable strength and beauty: "Though he slay me, yet will I put my trust in him." The same glowing trust and touching assurance ring out in the utterances of the sweet psalmists and singers of the Bible: "Out of the depths have I cried unto thee, O Lord; My soul waiteth for the Lord more than they that watch for the morning; Save me, O God, for the waters are come into my soul. I am weary of my crying; my throat is dried; mine eyes fail while I wait for my God." St. Paul prayed for his converts night and day; in fact, all the saints of God mentioned in the Bible excelled and persevered in prayer. But chief, foremost, and preëxcellent beyond compare is the example of Jesus, especially in His Intercessory Prayer.

Jerome's practice is perfumed with the incense of true devotion. "Bereft of all help, I cast myself at the feet of Jesus. I watered His feet with tears and wiped them with my hair, and mortified the lust of my flesh with the abstinence and hungry diet of many weeks; I remember that in my crying to God I did frequently join the night and day, and never did stop to call, nor cease from beating my breast, till the mercy of the Lord brought to me peace and freedom from temptation. After many tears, and my eyes fixed on heaven, I thought myself sometimes encircled with troops of angels, and then at last I sang to God: 'We will run after Thee with the smell and deliciousness of Thy precious ointments.'"

In that wonderful allegory, "The Pilgrim's Progress," is found a graphic description of the triple direction, Ask, Seek, Knock. "The man clothed in rags, with a book in his hand and a great burden on his back, looked this way and that way, and in his distress and perplexity stood still, crying, What shall I do to be saved? He was met by Evangelist, who asked him, Why standest thou still? He replied, Because I know not whither to go. Evangelist gave him a parchment roll, and there was written within: 'Flee from the wrath to come.' The man, therefore, read it, and said, Whither must I fly? Then said Evangelist, pointing with his finger over a very wide field, Do you see yonder wicket-gate? He said, No. Then said the other, Do you see yonder shining light? He said, I think I do. Then said Evangelist, Keep that light in your eye, and go up directly thereto: so shalt thou see the gate; at which, when thou knockest, it shall be told thee what thou shalt do. Then the man began to run, and at last, after difficulties of every kind and degree, he reached the gate and gained the city." For the solution of the allegory compare St. John x. 9, 1; Eph. ii. 18; Rev. xxii. 14.

The repetition in verse 8 sets the stamp of Christ's assurance and guaranty on the invariably blessed consequences of sincere, earnest, importunate prayer.

Here some may interpose that their experience points in another direction. I have met many persons who were troubled that way; they avowed that they had prayed, and *persevered* in prayer, and yet the object for which they prayed and yearned and struggled had eluded their grasp; that it was midnight in their soul. The proper way to answer such statements and to treat such cases is to point out to them that they have not asked in the right spirit, which must be *filial* and *submissive;* that delay is not a refusal (cf. Matt. xv. 22–28; Luke i. 13; xviii. 1–7), and that a seeming refusal is often an *excess* of superabundant mercy (cf. St. Mark x. 35–40 with Matt. xix. 27, 28, and John ii. 3, 4 with the sequel of the transaction). In by far the greater number of instances, however, the promise has been fulfilled. As very familiar cases, replete with precious instruction, may be named many of our Lord's miracles—the conversion of Saul of Tarsus, and the instrumentality of Ananias; the conversion of Cornelius, and the miraculous deliverance of St. Peter from prison.

The beautiful prayer from Thomas à Kempis ("Imit. of Christ," iii. 15), here given, illustrates the spirit we would fain inculcate: "O most merciful Jesus, grant me Thy grace to be with me, and labor with me (Wisdom ix. 10), and persevere with me even unto the end. Grant that I may always desire and will that which is to thee most acceptable and most dear. Let thy will be mine, and let my will ever follow thine and agree perfectly with it. Let my will and nill be all one with thine, and let me not be able to will or nill anything else but what thou willest or nillest. Grant that I may die to all things that are in the world, and for thy sake love to be contemned, and not known in this generation. Grant to me, above all things that can be desired, to rest in thee, and and in thee to have my heart at peace. Thou art the true peace of the heart, thou its only rest; out of thee all things are hard and unquiet. In this very peace, that is, in thee, the one Chiefest Eternal Good, I will sleep and rest (Ps. cxvii. 2). Amen."

For another variation of argument on unfulfilled prayer, see St. James iv. 2, 3, 8.

The further expansion of our Lord's teaching by an appeal to human experience is one of incomparable beauty. Where is the human parent, unless he be dead to the promptings of a God-derived nature, that would make so cruel a return to the prayer of his child—deceive his trustful expectation by giving him a stone when he had asked for bread, a serpent when he had asked for a fish, a scorpion when he had asked for an egg? (St. Luke xi. 12.)

The case is not only one of refusal, but one of deception. It may not be, and often is not, in a parent's power to meet the wishes of a child; then, however hard it may go with him to refuse, especially if the thing asked for be reasonable or absolutely necessary—or if it be the mute appeal of suffering helplessness, as in the touching conduct of Hagar (Gen. xxi. 15–19)—he would tell the child that compliance lay beyond his power, but he would not aggravate his misery by a cruel deception.

I am aware that there *are* cases in which our Lord's questions must also be answered affirmatively (unnatural desertion of young children, initiation into vicious courses, etc.); but even under such exceptional circumstances, Holy Scripture declares, "Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee" (Is. xlix. 15; cf. lxiv. 16).

But we have to deal here with the rule, and the rule is that the heart of earthly parents goes out in tender solicitude to their offspring, and their love will minister to their wants in everything that may promote their true welfare. And that natural affection implanted in the hearts of sinful, earthly parents is faintly symbolic of the feelings with which God regards His children in Christ Jesus, when, in His name and through His intercession, they offer their prayers for the Good, even the

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Holy Spirit. The reasoning here is what in logic is known as conclusion from the less to the greater, and it is one of unspeakable comfort, since it enables us, on the authority of our Lord, agreeably to the uniform teaching of Holy Scripture, and from what is known to us of the love of God and His other attributes, to hold with absolute certainty that our prayers for the *best gifts are sure to be answered.*

But even with respect to temporal matters, habitual recourse to prayer, offered in a filial and submissive spirit through the Lord Jesus Christ, is a far wiser course than habitual distrust of God and a vain reliance on an arm of flesh. Why should we not pray to God for health, even though His answer may be a sickness that ends in eternal life? How often have His people prayed to Him to give them, day by day, what is necessary for their own support and that of their families, and the answer came in unexpected bounty? In the depth of your sorrow and the ashes of your grief, you pray, perhaps, with your Saviour for the removal of the cup, to find that you have to empty it to the dregs, but with an increase of strength that enables you to endure with joyous fortitude, and to look hopefully forward to a future without grief and pain, without tears and plaints.

The spiritual and practical Quesnel, who is never silent on holy ground, quaintly breaks forth in these strains: "O my God, both the Father and the bread of our souls! Give thyself to us, thee and thy Son Jesus Christ, the bread of heaven. How many a time, Lord, have we asked of thee a stone, namely, the good things of the earth, which would only have found in us a heart of stone, and thou hast been pleased to give us the bread of thy grace, of thy Word, and of thy Son!" "Thou alone, O my God, art always a Father! and never give it to thy children any other than the gifts of a Father. Let me likewise always show myself a good child in prayer, and never ask anything but what is worthy of thy paternal love!" "Good gifts are always given to children who ask them well. What other good things but those of heaven should a Christian ask of his heavenly Father?—a Christian who was made such only for heaven." "The way never to be refused is never to desire anything but the will of God." There is still a very striking turn of the same author in his comment on the parallel passage in St. Luke, with which I conclude: "Whoever receives the sacrament without profit, and eats and drinks the representative body and blood of Christ without being nourished by them, he changes the bread of heaven into a stone. Judas received them with his mouth, and the serpent entered into his heart, because he received them with the heart of a serpent." *

CHRIST THE TRUE VINE.

From the German of Dr. Hagenbach.

BY C. B.

"I am the vine, ye are the branches. He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing."—St. John xv. 5.

Why does our Lord compare Himself to the vine? Why did He not rather compare Himself to the majestic oak, to the stately cedar, or to the royal palm? For surely either of these would, in a certain sense, most aptly describe Him. But if we examine the subject a little more closely, we shall find that the vine furnishes a figure which corresponds in all respects to His blessed being and attributes. The oak, the cedar, the palm, or whatever else we may choose of stately and noble growth, would indeed be suitable to indicate our Lord's glory and majesty; but, in so doing, they describe only one side of His being, and that *the one* which, during His earthly life, only now and then broke forth in all its glory from the covering with which it was veiled.

But if we would seek a suitable figure by which to describe the Christ who came in all humility and patience to serve others, and not to be served Himself, who had not where to lay His head, and of whom the prophet said, "He hath no form nor comeliness"; yes, if we would seek an image of the Christ who, in the form of a servant, brought forth the sweetest fruits, because He himself was the fulness of all that was sweet and pure and lovely, the fulness of the Godhead and the fulness of all grace and truth, must we not find it in His own words, "I am the true Vine"? For if we regard the vine with reference to its outward appearance, it is surely a very poor and insignificant plant; and, comparing it with the oak, the cedar, or the palm, we can truly say, "It hath no form nor comeliness." And even so the world has held Christ in very low esteem when she has sought to measure His greatness by her own standards, as when she has contrasted Him with her heroes, poets, philosophers, and other great ones of whom her history is full. Behold Him! the unknown, despised, rejected, and, at length, crucified Christ! Was He not, in fact, to the Jews "a stumbling-block," and "unto the Greeks foolishness"? Yet, even as then He was rejected by the one and the other, so has He been refused even until this hour by all those who, obeying the spirit of the flesh, judge according to the exterior; even as the vine is lightly esteemed by those who, having never tasted of its sweetness, see nothing in its outward form upon which to feast their eyes.

Yet, in all its deepest meaning, He and He only is "the true Vine." Behold what the oak, the cedar, and the palm, with all their majesty, cannot give to thee; what no other growth on earth can supply to thee, nay, what man's much-boasted skill cannot of itself procure—*the strengthening and refreshing wine. This* very blessing doth the poor, unseemly vine abundantly supply.

But it is even so with Christ. For *that* which all the heroes and philosophers of the world's history, as well as all her poets, artists, and critics, have not been able to furnish; *that* which all human might, majesty, and wealth have neither been able to create nor supply; that which brings true peace to the soul—the life-giving wine which strengthens thy weary hands and feeble knees, making thee joyful even in sorrow, youthful in old age, and oblivious to all corroding care; *behold*, all this doth He give to thee, who is the Prince of the house of David, the Wise Man before whom all the world's wisdom sinks into the dust—the Divine Philosopher of Nazareth, the crucified King of the Jews.

* "Quesnel's Reflections" ranks with the "Confessions of St. Augustine," the "Thoughts of Pascal," and the "Imitation of Thomas à Kempis." Bossuet says of the "Reflections," that it "was received with an avidity and a desire of edification, which seemed to revive in our days the primitive zeal of Christians for the continual meditation on the Word of God night and day." Their author was a Jansenist, and had the honor of being excommunicated for the purity of the doctrine he taught.

CHILDREN'S DEPARTMENT.

THE BABY'S BIRTHDAY PARTY.

Such a rushing up and down stairs, such an amount of whispering in corners, and of long, mysterious talks in the girls' room with carefully closed doors, and a great many "Hush's," and "Shoo's," and "Oh, *do* run away's," if by any chance one of the younger children peeped in, must surely mean *something.* The nursery clan made up their minds, and wagged their small heads wisely, and, opening their bright eyes wider than ever, peeked, peered, and sniffed about a great deal worse than usual, as Lilly and Rose indignantly complained.

But I ought in justice to except the baby, who went about much in his ususal state of calm and conscious dignity, fell downstairs with unfailing regularity, burned his fingers, broke his toys, and pinched his toes under grandma's rocking-chair, with the beautiful serenity and calm persistence for which so many babies are famous, quite too much occupied in his own lofty thoughts and plans to notice what was troubling other people.

Even he woke up, however, when, one morning, things reached a climax with the children, and they had all taken their seats on the stairs, determined to stay there until mamma's room door was unlocked, and Lilly and Rose had come out to tell them, as they had promised to do, what they meant by it all. So the baby's requests for a horse to drive in string-harness, some one to come and spin his top, somebody to build him a house as tall as the skies, were mildly but firmly refused, until there was nothing left for him to do but to seat *himself* on a stair, and, with a fat hand on each fat knee, blink his blue eyes solemnly and *wait* with the others.

Meanwhile, in mamma's room, she herself was seated quietly at the window sewing, waiting, with a funny little smile trying to hide itself in the corners of her mouth, for the twins to speak. Perhaps she wasn't so very much astonished, after all (mothers have a great way of finding out what is going on in the house without *seeming* to see or hear anything), when, after a good deal of whispering and little giggles from Lilly that were firmly checked by Rose, the latter, as spokeswoman, said:

"Mamma, did you know that to-morrow is the baby's birthday?"

"Yes?" inquired mamma.

"And Lilly and I have been thinking all the week—yes, and last week too—how we'd like to celebrate it."

"You see, parties are so common," Lilly broke in, "everybody has a party and a cake with candies; and there are so many of us I should think you'd be glad Rose's and mine came on the same day. Ours are some fun, because we can ask the girls, and dance and have mottoes; so can Tom and Lou; but when it gets down to Bess and the baby it isn't any fun at all, for there isn't anybody to invite, and the baby wouldn't speak to them if there was. It takes him a good deal more than an afternoon to get acquainted. If it were only summer, we could have a picnic; but think of a *picnic* with snow on the ground! So we've thought it all over, and couldn't we—it would be *such* fun—couldn't we have a tea-party all by ourselves?"

"Oh, yes," said mamma, still with the queer little smile; "that would be very nice. Nurse shall set the round table in the nursery, and I

will dress the room with flowers and evergreens for you. Then I'll lend you the little blue and gold tea-set, and cook shall bake sponge-cake and cookies by the dozens. You can ask Larry Davis to keep Tom company, and May for yourselves; baby wont mind, and you'll have a beautiful time, I'm sure."

Mamma said all this so fast that the girls had no time to interrupt her.

"But, mamma, this would be the most fun of all," they went on, at last, after a good deal of whispering—Rose prompting Lilly, and Lilly helping Rose. "Couldn't we—just for once? Wouldn't you let us, if we don't upset the kitchen very much? Mightn't we get the supper all ourselves—bake the cake and the biscuit and make the tea? Oh, mamma, please!"

It would have taken a good deal harder heart than their mother's to have said no to the flushed faces and eager eyes looking so lovingly and anxiously into hers. So she smiled a yes, and bore with the resignation of

THE TEA-PARTY

long endurance the avalanche of kisses that fell upon her, before the twins ran out of the room to tell the children and Phebe, the cook.

Then Mrs. Andrews had her laugh out all to herself over her sewing, and another one in the kitchen when she talked the tea-party over with Phebe, and the greatest laugh of all with the children's father when he came home from the city that evening. He laughed too, and agreed to take an early dinner in the city that the kitchen and the kitchen range might be cleared for action when the children began their labors.

"Good luck to yees," nodded good-natured Phebe, as she glanced around the clean, sunny kitchen before shutting the door behind her the next afternoon. "It's goin' upstairs I am, for an ilegant afternoon of leisure. I'll trim my best bonnet and sing my tunes with niver a care on my mind for the tea. But, Miss Lilly"—putting her head in the door again when the children were sure she was half-way upstairs—"if there *should* happen to be any mistake about the oven, or belikes ye didn't bake enough for so many, it's the darlin'est love of a sponge-cake, and cookies to make the tears come in your eyes, they look so good, ye'll find in the pantry, to niver mention the little biscuit——"

"Oh, go along, Phebe," the children shouted, "we sha'n't want any of *your* things!"

So Phebe shut the door and shook her fat sides with laughter all the way upstairs. Wasn't she too bad? The children smoothed their ruffled dignity by looking around the bright kitchen at the glistening tins on the dresser and glittering pans hanging against the wall, the snowy tables and bright range where the cheerful tea-kettle sputtered and hummed in an undertone at the fat pussy asleep in the most comfortable chair in the house, and the clean floor that looked quite too white to step on, to say nothing of spilling things over it.

"Sponge-cake, sugar-cookies, biscuit, whipped cream, and the tea," said Lilly, counting them off carefully on her fingers. "We'd better make the biscuits first, and put them away to get cold. Mamma never lets the children eat warm bread."

For Rose and Lilly were chief cooks, of course; Lou and Tom were to entertain the company until tea-time, while Bess and the baby amused themselves with the baby's birthday presents in the nursery.

"Biscuits are so easy. You make those, Lilly; I'll take the sponge-cake; then we'll both make the cookies," said Rose, tying a long, clean dusting-apron over her pretty blue dress.

"Flour, butter, eggs, and milk. We've got everything we want right here where Phebe put them."

Then there was a short silence, while the two cooks stirred, tasted, mixed, and consulted the cookery-book spread out on the table before them, and five pairs of eyes admired through the window, and offered to assist, for the company had arrived and longed to have their fingers in the pies.

"A *little* cream of tartar! How much do you suppose that means, Rose? A teaspoonful?"

"A *table*spoonful, I guess, when you're making so many biscuits. But, Lilly, how do you suppose I ought to mix this sponge-cake? The eggs and the flour, or the sugar and the flour first, and then put in the rest? I wish we hadn't told mamma we didn't want any advice at all. I'd like to go and ask her."

"Oh, but you mustn't, you know. We are going to do it all our own selves. But let's let Lou and May come in. They can beat eggs and things, and perhaps May knows something."

May didn't, it seemed, beyond the suggestion that she had seen their cook put water into the bread when the dough stuck to her fingers as the butter and flour were clinging to Rose's.

It was very doubtful-looking sponge-cake that was carefully spooned into the baking-pans some time afterward, and it was with a sigh of relief that Rose shut the oven-door upon it.

"Phebe's things always look all right when they come out of the oven, and so'll my cake," she said, cheerfully, as she turned to the cookies.

Meanwhile the biscuits were being rolled out with such vigorous thumps of the rolling-pin on the bread-board that mamma, away up in the dining-room, arranging a great dish of strawberries, had another laugh all to herself, and even a quiet choke in her pocket-handkerchief lest somebody should hear her.

Wasn't *she* too bad?

The biscuits followed the cake into the oven, and the cooks turned their energies upon the cookies, but the afternoon was wearing on. The sun began to shine in at the western window, and several times the boys' impatient heads had appeared at the door to inquire *when* the party was ever going to begin. At their last visit the boys had not contented themselves with merely asking questions; they had gone further, and remarked that they'd bet the girls didn't know a thing about cooking anyhow, and that the supper wouldn't be fit to eat, for which uncivil remarks they were driven from the kitchen at the point of the broom, and ordered, under pain of getting no supper at all if they did, not to come back again.

What Phebe's feelings must have been when she came downstairs again I'm sure I can't imagine. Flour was everywhere; on the chairs, under the tables, on the cooks' noses; even their heads were powdered until

they looked like very rosy, well-preserved old ladies. Egg-shells were everywhere; every pan, knife, and spoon that four pairs of hands could lay their fingers on were sticky and floury beyond description, and in the midst of the desolation were the four cooks, with aching shoulders, burned fingers, and flushed faces. The biscuits — what *was* the matter with them?—had shrunken to small, round, brown buttons. The sponge-cake, to speak mildly, looked queer, while as for the cookies—but here I'd better stop, hoping, as the girls did, that they'd taste a great deal better than they looked, as they hurried upstairs to send nurse down for the eatables, while they, with soap and water, got rid of the superfluous flour. The tea-table looked so pretty, with its flowers and the pile of bright-colored mottoes in the centre, to say nothing of the beautiful blue and gold china tea-set which it was the pride and joy of Rose's heart to handle, that the twins cheered up a little and hoped things would not be so very bad, after all, in spite of having to give up the whipped cream for want of time, besides forgetting all about the tea. But the forgiving Phebe had sent up with the poor little feast a steaming pot of chocolate, which the children delighted to call by the more dignified name of tea.

Everybody took their seat at the table, and Rose, with trembling fingers, poured out the tea, as Lilly, with a good many doubtful glances, passed the biscuits. Baby, in the meantime, believing, as he did, in always eating the best first, helped himself to a cookie without being invited to do so.

Perhaps if the boys hadn't been so hungry they would have behaved better, at least I hope so. But they were cross and inclined to be critical, and the "*Biscuits*, oh my!" with which Tom impolitely held up his for Larry to look at, was only the beginning.

"That's awful queer sponge-cake," Bess sniffed, suspiciously, as May whispered to Rose:

"There *is* something funny about these biscuits. They are so hard it's all I can do to bite mine."

While Tom, who had succeeded in hacking off a piece of his with the help of his knife, tasted it, and immediately shouted:

"Pickles, and vinegar, and everything that's sour! Oh, my! Larry, don't you eat a single bit. *Biscuits!* my tongue's all puckered up with something awful. Oh, *do* give me some water!"

But the baby finished things by saying in a slow, much-injured tone of voice:

"*Nashy* tookie!"

It was too much. Rose burst out crying, and flew out of the nursery, while poor Lilly, between laughing and crying (she was so tired with her afternoon's work, poor child), sank down in a chair to giggle and cry, both in the same moment; while the baby and Bess, getting frightened, lifted up their voices and wept long and loud, until their mother and nurse came running in to see what was the matter.

"And mamma was so sweet and good," Lilly said afterward. "She never said one word, or even smiled a bit, but she knew what was the matter, and rang the bell for Sarah; and Sarah, just as if she had been expecting it all the time, had a great tray in her arms when she came in, that had some of Phebe's delicious sponge-cake, cookies, light, snowy biscuits, the bowl of strawberries, and a dish of whipped cream on it. They cleared the table of our poor, forlorn things in a minute, and put Phebe's lovely cakes in their place. Rose came back with a very red face and red eyes, and after mamma had whispered something to Tom, he behaved. Everything tasted splendidly, and the baby had his birthday tea-party after all."

Yes, the baby had his tea-party at last, after having had such a narrow escape from getting no supper at all. And the ending was as merry as the beginning had been forlorn.

But the twins couldn't forget their woes and disappointment, and the next day, with carefully closed doors and in very low whispers, asked their mother why it was that they had made such dreadful-tasting things when Phebe, with exactly the same flour, eggs, and butter, could do such wonders.

"Because you don't know how, my dears," was her answer. "Just as with everything else one learns in this life, you must begin at the very beginning, and learn your way up to cakes and biscuits. I might put a pencil and book in your hands and tell you to work out a problem in Euclid, but you couldn't possibly do it unless you had learned *how*, by studying your way up from two and two make four. Just the same about sponge-cake. You must begin at the beginning.

"And we'll *begin* at the beginning. How would you like to take some lessons at Miss Corson's cooking-school, and then practise under Phebe at home? By baby's *next* birthday there'd be no occasion for tears at all."

The twins were delighted with the idea, and began their lessons the very next week; and, if you'd like to have me, next week I'll tell you something about what they saw, heard, and learned there.

A STORY OF LENT.

The First Friday.

BY L. E. E.

"Are we late?" asked Berta, as she drew the little chairs around the fire.

"Just in time," replied mamma, looking at her watch; "and you all look as orderly as so many new bandboxes."

"*I's* a fat little ban'box," laughed Alice.

"Broader than you are long," said Jack, giving her a tremendous hug.

"Oh, mamma! we've had such a nice day," said Berta. "Sam drove us home from school in his donkey cart; and Mrs. Carleton called us in to look at her birds, four little funny canaries, just out of the shell."

"Like little bugs," explained Alice. "I wouldn't touch 'em for de world."

"And what other delightful things happened?" asked mamma, smiling.

"Oh, nothing else," answered Berta; "but somehow everything seemed pleasant to-day. We were talking about it just now in the nursery, and Jack said he guessed it was because God had forgiven us."

"Yes," said Jack; "and Berta said she never loved God so much as she did to-day."

"I will tell you a Bible story about that," said mamma. "Once, when Christ sat at meat in the house of a Pharisee, who lived in the city of Nain, a woman, who was a sinner, came to Him, bringing an alabaster box of ointment; and she stood behind Him weeping, and began to wash His feet with tears, and wipe them with the hairs of her head, and anointed them with the ointment. When the Pharisee saw it, he said to himself that if Christ were really a prophet He would have known that the woman was a sinner. Christ, who knew what was passing in the mind of the Pharisee, said to him, 'Simon, I have somewhat to say unto thee.' Then Christ told Simon about a certain man who had two debtors—one owed him five hundred pence, and the other fifty; and when the debtors said that they had no money to pay him, he freely forgave them. Christ asked Simon which of the debtors would love the man most. And Simon answered, 'I suppose that he to whom he forgave most.' And Christ said, 'Thou hast rightly judged.' And He turned to the woman, and said unto Simon, 'Seest thou this woman? I entered into thine house, and thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, her sins, which are many, are forgiven, for she loved much; but to whom little is forgiven, the same loveth little.' Now you can understand," said mamma, "why Berta loves God to-day more than ever before. She felt yesterday that she had been so wicked that God could never forgive her; but she knows to-day, by the peace and sunshine in her heart, that He *has* forgiven her; and we can only truly prize forgiveness when we feel the need of it as deeply as Berta did yesterday."

"*We* loves God too, don't we, Jack?" asked Alice, eagerly.

"I think God was *very* good to me to forgive me when I was such a bad boy," replied Jack. "I wish that evil spirit would just let me alone."

"Can we ever get away from evil spirits?" asked Berta.

"Not in this world," mamma answered. "You know I told you before that so long as we live we must always be fighting the devil; and there is no better preparation for this warfare than these quiet seasons of going apart from the world and being with God. You know that was Christ's preparation for the temptation in the wilderness. After He had fasted forty days and forty nights, the tempter came to Him, and took Him up into a high mountain and showed Him all the kingdoms of the world and the glory of them; and said to Him, 'All these things will I give Thee if Thou wilt fall down and worship me.' But Jesus answered, 'Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God; and Him only shalt thou serve.'"

When mamma had finished speaking, she sat looking into the fire; and no one said anything, until Jack looked up suddenly, and asked:

"Don't you think, mamma, that it's awfully hard to forgive anybody when they've done you a mean turn?"

"Yes, indeed, it is," answered mamma. "There is so much in the Bible about forgiveness of injuries that, as some writer has said, 'it would seem that an unforgiving temper must be one of the greatest snares to which our fallen nature is exposed.' Christ has bidden us to ask God to forgive us our trespasses, as we forgive those who trespass against us; and I never say the Lord's Prayer without realizing the wisdom of Christ, shown in this petition, which He framed for our lips; for in it we ourselves propose to God

that He shall forgive us, upon condition that we forgive others; and so it is impossible for us to say this prayer from our hearts without realizing that we *must* be merciful. They are fearful words for any one to use who is not willing to fight valiantly against a hard and unforgiving heart."

"But I don't see how we can always forgive," protested Jack. "How can we, mamma?"

"The very best way, my dear Jack, is to go right to God, and tell Him how disturbed and full of bitterness your heart is, and ask Him to still the tempest within you; then promise yourself that, with God's help, you will never do your enemy an ill turn, and that you will resist all temptation to speak against him. Then turn your thoughts persistently upon some other subject. Opportunities for 'getting even' with your enemy will be pretty sure to present themselves, sooner or later, for there are many ways in which we can do an injury to 'our neighbor.' If you resist the temptation to take advantage of such opportunities, you will be surprised at the result; for every time that you say, 'I will not yield to this temptation,' a flood of God's grace will wash away much of your anger and resentment; but every time that you do your enemy a wrong, by word or deed, the bitter waters of hatred will well up in your heart."

"I know that's so," said Jack; "for the first day I went to school, Joe Burns made fun of me, and set all the other boys on; and I was real mad at first, but I soon forgot all about it, till one day Joe and I were playing alone in the lot, after school, and he cut his finger on a piece of tin. He's such a coward that he began to howl at the sight of the blood; and he told me to hurry up and get him some cobwebs, to stop the bleeding. I was running to the fence to get some, when, all of a sudden, something seemed to say, 'Now's a good time to pay him up for making fun of you;' so I turned 'round and hollaed out, 'Oh, you big baby! get your own cobwebs,' and I ran home and left him. I wasn't really mad at him when I did it, but by the time I got home I remembered all that he said when he made fun of me, and what ugly faces he made, and I kept getting madder and madder, till I just hated him."

"Yes," said mamma; that is how Satan deals with us when we listen to him. We must always try to remember how our dear Master forgave His enemies, even in the agony of death; and never forget that it is only through His mercy that we are passed 'from death unto life.'"

SOCIETY FOR THE INCREASE OF THE MINISTRY.

LENT, 1879.

As in former reports, we have a sad record to consider of diminished lists of candidates for Holy Orders.—*Com. on State of the Church, Gen. Con.*, 1877.

No ingenuity can make 3,000 ministers cover the ground, which could not be wholly occupied by even ten times that number. Therefore every effort should be made to recruit as rapidly as possible the ranks of the ministry.—*Missionary Com., Gen. Con.*, 1877.

What the Church, then, wants, first of all, is men. Given the men, she can get the money. The Spirit of God must send them. If the Church will find the men, all other things shall be added unto her. Without these, the best appliances and all the gold of California, heaped in one pile in her coffers, will come to naught.—*Spirit of Missions.*

This society was formed twenty-one years ago as a carefully devised agency of the Church in training many of the men whom preëminently the Spirit of God sends In less than a quarter of a century, with scanty means, it has rendered needed assistance to 523 scholars, who have been ordained; also to some 300 more, who are in various stages of preparation; 454 of them are living, and, with rare exceptions, doing faithful work. In one of our largest eastern dioceses they are found to be in charge of parishes which comprise more than one-sixth of its communicants. At the same time, that it may be seen how generally diffused are the fruits of this pious work, we add the following statement: They are distributed at the present time—in New England, 83; Middle States, 136; Southern States, 71; Western States, 124. Missionary Jurisdictions—Domestic, 24; foreign, 6. It should be borne in mind that many of those included in dioceses are also missionaries.

The necessity for this work is not diminished—rather increases. Five-sixths of all ordained in recent years have required and received assistance: and yet we are not providing a sufficient ministry for the future. The increase of ministers in 1877, after deducting losses by death and other causes, was barely twenty-three. The apparent gain in 1878 was a little more, not enough, however, to furnish one new recruit for each of the dioceses and jurisdictions. Ordinations of deacons fell off the last year to less than one hundred, nearly thirty less than the average rate for ten years past. Candidates are also exceptionally few.

These figures make it clear that we are not preparing for any effective missionary advance. The few who are brought into the ministry yearly are generally absorbed at once by self-supporting parishes, as rectors or assistant ministers, leaving little or nothing for ventures of faith in missionary fields.

By such argument of facts and principles do we make our Lenten appeal for the earnest prayers and sacrificial gifts of God's people in behalf of the holy work of sending many more laborers into the Lord's harvest.

Whatever the causes, it is an undisputed fact that at present few young men of the wealthier class take orders. The ministry very largely depends for recruits on those who are not able to pay for their own education, unless they should take for it a period of twelve or fifteen years, while nearly all the paths to remunerative occupations are over-crowded.

It was not otherwise at the beginning, under the eye and hand of the Master; and history shows that it has been so in all the more spiritual and earnest epochs of Church-life. If it be said that the help extended to these young men tempts unworthy, indolent, or incompetent persons to leave secular pursuits and become postulants, the answer is, that this effect is guarded against by rigid requirements on the part of the society. Besides, no one student is allowed a sufficient share of the whole cost of his training to put him in much peril from false inducements.

We are pledged to perpetuate and extend not only a ministry, but a learned ministry. It is, perhaps, true that crude, illiterate, half-furnished men, without the resource or balance or manners which are acquired only by a thorough course of discipline, might be pushed into orders without any organized agency supplying the means of a liberal culture. In that deplorable way the Church is already beginning to lose a part of its traditional honor, and just when the advance of knowledge in every department really requires a broader field of study than ever before. Our pulpit must forfeit the respect of the keenest and ablest minds of the nation unless this tendency to superficial qualifications is arrested.

A noble activity appears in raising money for our several missionary enterprises. With an amended organization and efficient advocates, the general society calls to the public for aid with confidence and success, and the diocesan boards are not less diligent. But how are they to reach their sole object—the salvation of the souls of men—except there are ministers, bishops, priests, and deacons to be sent? "How shall they hear without a preacher?"

The past year has been for us one of perplexity and trial. With faithful endeavor it has not been easy to adjust operations to altered conditions in country and Church.

It has finally been determined to put the whole official work of collecting and administering the offerings of the Church in the hands of one man—the corresponding secretary—subject always, as heretofore, to the direction of the executive committee. This change will take effect fully on May 1st. We do not conceal from ourselves, and we beg leave to admonish all others, that the success of the plan must depend largely on the unsolicited contributions of individuals and parishes. And these we ask for the sake of the cause. May we not hope for a worthy share of the fruits of Lenten self-denial in the thank-offerings of the Easter festival?

F. D. HUNTINGTON, SAMUEL F. JARVIS,
B. H. PADDOCK, FRANCIS LOBDELL,
JOHN WILLIAMS, WM. A. SNIVELY,
T. R. PYNCHON, GILES H. DESHON,
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HENRY W. SPALDING, GEORGE J. MAGILL,
THOMAS GALLAUDET, ELISHA WHITTLESEY,
GEORGE H. CLARK, JAMES BOLTER,
ELISHA JOHNSON,
Executive Committee.

PERSONALS.

The Rev. W. J. Cleveland's address is Rosebud Agency, Dakota, *via* Sidney, Nebraska.

The Rev. John W. Greenwood has assumed temporary charge of St. John's church, Honeoyoe Falls, N. Y. Address, Rochester.

The Rev. A. J. Tardy has declined an election to the rectorship of St. Thomas's church, Hancock, Md.

The Rev. Luther Wolcott has resigned the charge of St. Andrew's church, Springville, Pa. Address as heretofore.

CONFIRMATIONS.

CONNECTICUT.—At Norwich (in private), 1; in St. Peter's church, Cheshire, 13; in the chapel of the Episcopal Academy, Cheshire, 6; at Ansonia, 23.

RHODE ISLAND.—In the church of the Saviour, Providence, 15.

PENNSYLVANIA—At Northern Liberties, 6; Cheltenham, 33; in the church of the Incarnation, 18; church of the Evangelists, 16; Calvary church, Conshohocken, 8; Calvary Monumental church, 7; All Saints' church, Moyamensing, 27; church of the Mediator, 20; Emmanuel church, Kensington, 38.

CENTRAL PENNSYLVANIA.—At Mechanicsburg, 3; Carlisle, 20.

MICHIGAN.—At Hillsdale, 12.

WISCONSIN.—At Neillsville, 2; Black River Falls, 2.

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